Vol. X. MAY, 1895. No. 5.

The National Conference of Unitarian and Other Christian Churches accepts the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.

THE UNITARIAN

A MAGAZINE OF LIBERAL CHRISTIANITY.

Eliot Rev T L Jan 96*

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GEO. H. ELLIS, PUBLISHER, 141 FRANKLIN ST., BOSTON, MASS.

AGENTS FOR ENGLAND: H. RAWSON & CO., 16 NEW BROWN ST., MANCHESTER.

[*Entered at the Post-office at Boston, Mass., as second-class mail matter.*]

One Dollar per Year. Single Copy, 10 Cents.

THE UNITARIAN.

EDITORIAL DEPARTMENT: Articles for publication, books intended for review, and all literary communications should be addressed to the Editor, **141 Franklin Street, Boston.**

BUSINESS DEPARTMENT: Subscriptions and all business communications should be sent to **Geo. H. Ellis, 141 Franklin Street, Boston,** to whom all drafts and money or express orders should be made payable.

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THE UNITARIAN

A Monthly Magazine of Liberal Christianity.

VOL. X. MAY, 1895. No. 5.

SHORT AND LONG VIEWS.

SERMON BY REV. CHARLES F. DOLE, OF THE FIRST CONGREGATIONAL SOCIETY OF JAMAICA PLAIN, BOSTON, MASS.

"I will lift up mine eyes unto the hills."

An acquaintance who has large dealings in business, speaking lately of the prevailing uncertainty in all financial matters and of the wrecks that strew the shores of the business world, said with a little touch of bitterness in his tone that "one has to take very short views of life." I shall try further on to recognize the measure of truth in my friend's remark. Let us see first, however, what it is that gives us all a sense of dissatisfaction when any one makes "short views" the ruling motto of life. The picture appears before us of a little boat on an unknown coast, without chart or compass, making its way through the fog, no one knows whither. A jutting headland appears where the waves break, and the boat alters her course. The sea booms on a reef on the other side, and the course is altered again. So the boat makes its perilous way till the night overtakes it, no nearer to the hoped for haven. So human life seems for those who take "short views" for their motto.

The fact is, "short views" is the motto of the whole animal world. The bird and the beast live for the most part without apprehension for the morrow. In the great slaughter houses of Chicago the endless procession of creatures march to their fate without a fear. It is only with regard to the care of their offspring that the animals begin to show a wonderful foresight for the future, as though nature had here a gleam of prophecy of a higher and spiritual intelligence.

Our young children also naturally live by the same motto. We would not have it otherwise. They take the pleasures of the day, careless of what the morrow may bring. It is because they still live in the animal realm. All savagery has the same blissful condition. The savage characteristically takes short views of everything. He consumes all his food, perhaps in a single feast, regardless of where the next day's provision will come from.

On the contrary, all civilization has its beginning in men of long views. Far back in the dim past we descry the figure of Abraham in the plains of Mesopotamia, lifting up his eyes unto the hills of the unknown country whither straightway he proceeds to march. He and his little group of friends proceed to live no longer for their immediate needs, but with reference to the welfare of future generations. Again, later, in the low valley of the Nile, you see the majestic figure of Moses, the law-giver, lifting up his eyes to the hills of Palestine, far away, whither he himself shall never come. Beyond his own immediate needs of the day he steers his life with long views toward justice and the welfare of his people. The history of civilization is the story of the words, the deeds, and the visions of such men who took long views of life.

The individual man always tends to pass through experiences like those through which the race has passed. The little child begins with short views of life. The dawn of the growth of the soul is when the child begins to lift up his eyes with long views toward the distant hills. The time comes with the child when, at the sight of some great and beautiful life, in the reading of some memorable book, in the presence of some noble historic personage, as though his spirit had been awakened, he sees for the first time with distinctness the long lines of human destiny. He knows now what he proposes to do. As Emerson ex-

pressed it, he "hitches his wagon to a star." I will model my life, he says, after that great and noble life that I saw in my vision. I will march toward the hills of God. Before this time, whatever fine qualities the youth had, you were apprehensive for his future. Now that he has thus lifted up his eyes unto the hills, you dismiss anxiety. One of the best men that I ever knew was accustomed to say that he never could feel at ease about his children till this memorable awakening had come.

We see now precisely what the trouble is with what is sometimes called "the Bohemian life." A somewhat fascinating book has lately been written, which is filled with the gay scenes of this sort of life. Why is it that the book soon wearies the reader? It is not for the want of likable characters, it is not for the want of many generous deeds; but the trouble is that, almost without exception, the people of the book are living by short views. Except for the high-minded devotion to art, of certain individuals among them, no life proceeds on long and noble lines; and the reader's soul at last is weary with pictures of mere commonplace existence. The fact is, he who lives in the Bohemian land is, for the most part, an exile from the sight of the hills of his fatherland, for which the human soul longs.

There is a similar reason why life becomes petty and narrow in the opposite realm of Philistinism. We mean by Philistinism the conventional life of those who use the names and phrases of morality and religion, without the sense of reality or earnest purpose. Philistia indeed lies close to the hills. You can see them from the low-lying plains. But, though the people of the Philistine land are used to the sight of the hills, their hearts are not moved by them. They live almost as though the hills did not exist, least of all do they move toward them. So little worth are the long views in the life of man, except as they are the mainspring of endeavor and action.

I go on now to speak of a very remarkable quality in all long views to which men devote themselves. The lines always run out into the infinite spaces. The soul capable of these views partakes of an infinite and immortal nature. It was so with the exile in Babylon, who is supposed to have uttered the words of our text. He did not actually see the hills of which he spoke in the remote fatherland: perhaps he had never seen them, but had only heard of them at his mother's knee. Nevertheless, the vast walls and palaces of Babylon were not so real as those restful hills which he only saw in his vision. All life became different to him, worthier, more divine, of an infinite range, because of his sight.

An interesting story in the autobiography of John Stuart Mill illustrates the same fact. There came a time, he tells us, when he imagined that society had secured the material advantages and equality for which men habitually strive. He saw in his vision the great, prosperous, well-fed multitude living this mere earthly life; and his soul revolted in weariness. There was that in this noble soul, characteristic of man's higher nature everywhere, which could not abide within the limits of finite sight. There was that which must lift up the eyes to the infinite hills of God.

We have a clew here to understand why the strange and curious phenomena of what I may call material spiritualism fail to satisfy many of us. It is because they leave us with short views. They give us many petty details of an existence no whit worthier than that which we live now. They introduce us into a perpetual Bohemia of triviality, whereas our souls are only rested by the long look, though perchance very dim and distant, of the infinite hills.

The course of history is now seen to be a perennial conflict between the men of short views and the men of the distant vision. Every great epoch in the world's history is marked by a group of men and women who, because they lifted up their eyes unto the hills and ordered their lives by the sight, guided the march of mankind. Take, for instance, the memorable case of the unknown prophet who is sometimes called the second Isaiah. Around him was a great population living by short views, eating and drinking, as if for the day. Many of his own people took short views, like the rest, with easy compromise, without settled principles, without sight of great ends. As the solitary astronomer in his observatory above the sleeping city watches the magnificent sweep of the stars in their courses, so the solitary prophet saw the sweep of the divine and eternal forces of justice. To his view all things

worked for righteousness. The day would surely come when all must obey the law of right. The men of short views laughed at him, perhaps persecuted him, but, lo! he was right. Because he and others like him saw and held the far-off view of the hills, the whole world to-day is coming to see what the prophet saw; namely, that no evil thing can succeed and no righteous thing can perish.

Later the men of short views stood around Jesus. They did not believe his doctrine of love. They said that men might love their friends or their kindred, but they could not love strangers, enemies, heretics, Samaritans. They thought love had its price, like the commodities of the market. And Jesus, standing on the height of his spiritual observatory, in the presence of the majestic movements of the planets, answered back that pure love, God's love, the genuine mother's love, the true friend's love, never failed nor admitted of compromise: it was infinite and immortal. Men laughed at him, they dragged him to death, they thought his cause had perished; but presently, as though by a real resurrection, there was more love in the world than there had ever been before. A brotherhood of men and women arose to tell the story of such love and to do its heroic deeds and to transmit its victorious spirit forever.

The great conflict goes on still around us between the men of short views and the men of the long view. It goes on in our own hearts. There are those who take short and disgraceful views of business, who act by the exigencies of the day, who still imagine that the merchant may compromise with his principles and escape his fate. And, lo! when such short views prevail, we lift up our eyes unto the hills, and our souls are overborne with the majestic certainty and grandeur of righteousness.

There are those who take short views about their children. They wish for their children ease and comfort, money, and position in society. They will not be too particular how these things are obtained. And then, as we overhear these trivial wishes for the sake of the children, we lift up our eyes unto the hills, and distinguish their shining and eternal peaks of Truth, Fidelity, Reverence, and Love above them all. In the presence of these things we cannot dare to wish for our children anything vain, superficial, conventional. Nothing will satisfy our love for them but the enduring lines of reality.

It is now evident what the long views do for a man. Man is a unity. The body itself is only a servant of the mind and the will. The body is not at its best till the man himself is at his best in heart and purpose. The short views weary us, annoy us, rasp our nerves. The long views—great thoughts, a noble purpose—rest us and refresh us. They bring our whole being into unity and harmonious working. Short views are the fertile cause of the modern malady of nervous prostration. But the sight of the distant hills of God makes the weary nerves quiver with restful joy.

We may now see what the truth was in the common idea of "short views." Man cannot live in the observatory or in the closet. He must earn his daily bread. His life is involved in all manner of details and dusty routine. It is a true prayer, "Give us this day our daily bread." All the same each day the short views may be bound together in the unity of one mighty plan and purpose. As the great cable is made up of a myriad little wisps of hemp, and each wisp contributes to the strength of the whole, so a single life running out into the infinite spaces is made up of a myriad little endeavors, momentary actions, single ventures, individual thoughts and words.

We had at the start the picture of a little boat floating aimlessly on an unknown and dangerous shore. We have attained a new, more beautiful and encouraging picture. It is of a stout ship, coming in from the ocean, making its way up the great ship channel, tacking with short runs from point to point across the channel. On either side are shoals and ledges. But the pilot knows them all, and with wise skill keeps the ship where the water is deep. And ever as he changes the course, winning his way onward, he casts his eyes as he steers toward the distant hills that mark the way toward the friendly city before him.

A beautiful life of one of our great citizens may serve to fix my meaning more clearly. It is the life of Mr. George William Curtis. About him, through all his career, were men and women who took short views. They thought that it was worth while to

get money, though one sacrificed his honor to get it. They took short views of politics. You could not afford to be too scrupulous if you wanted office and place. They took short views about justice. They surmised that a nation could afford to oppress the slave, and they tried to quote Scripture for it. They took short views of social conditions. One had better not take too much trouble for such matters as woman's suffrage, if he wanted to be popular in society. Mr. Curtis, for a little while in his youth, seems to have tried what the Bohemian land and its freedom from care were worth. And then he had lifted up his clear eyes to the hills, whence thereafter he drew his strength. He gave his life and his labor to keep his business honor and integrity unsullied, and to make his simple word golden. He gave his splendid equipment and his eloquence for the cause of the enslaved, and for the enfranchisement of woman. He did not even try with short views to get wealth, popularity, position. At every noble venture he threw away his chances for cheap things, and staked his all on the great ends; and the eternal powers did not suffer him to fail or starve. The stars in their courses fought in his behalf. He saw the realm of righteousness broaden. He saw justice and truth coming down to the earth to take their abode. Already his name is illustrious. But here is only one life out of a great and growing multitude, some famous, many humble and obscure, but all of like divine quality, who have lifted up their eyes unto the hills, and found the inspiring presence of God.

A UNITARIAN GOSPEL.

I have been asked to give a statement which shall be in answer to the question, What is the good news that a Unitarian wants to bring to the world? I may say by way of preface that we have no reason for being at all, if we are simply repeating another man's story. If we are simply setting another church in a community more filled with churches than the treasury of the community is with taxes from the churches, then we are simply adding to the expensive experiment of a divided Christendom. If we think we have the whole truth, and are, therefore, inclusive of all others, we would have no reason for existence, because of our self-conceit. An inflated opinion of that sort finds but little room, in the ranks of common sense, for its reception. But, if there is *a Unitarian gospel*, if there is a message which we are burdened to deliver, then it becomes us to be able to say exactly what it is, and to see in what degree we may make a claim for attention upon the part of any minds ready for that word. For it must be remembered that, when the gospel was preached by Jesus and his disciples, everybody was not comforted or convinced: it had only value for minds waiting for its reception. That is so of every body of truth. Now, I desire to make a very simple and plain statement in answer to this question: why it is that I, for instance, who am perfectly able to do some other work, and who could make quite as good living at it as I am making under the present conditions, have still the conviction that I am doing the very best possible thing with my life in putting it into this vocation; that I have a distinct message which I, in common with a body of some five hundred men in this country, and the same number perhaps in England and Transylvania, and with a great company in the early Church before the age of heresy set in, believe is good for man to hear and to live by. And I might say, by way of further preface, that I was intellectually convinced for five years or more of the thought-side of the Unitarian gospel before I thought it worth while to declare the things that had come to me as speculation, satisfactory speculation, in a new place and to a new audience. For the reason that I make a vital distinction in religion between the thing that is speculatively true and the thing that is *spiritually efficient*. That which satisfies the conditions of right thinking must indeed precede the conditions of right living, for the thought-side of life must be clarified. It must be made satisfactorily self-conscious. A man must be able to give an account of himself to himself. Then it becomes him to apply the method of his own life, so far as he has derived that method from the thought-side and the deeper convictions of his life, to the work of life for the help of men. What, then, is the message that we have for the world? I quote you, as the very essence of it, these

words of Jesus, in the fifteenth chapter of John and the eleventh verse,—

"These things have I said unto you, that my joy might be in you and that your joy might be full."

I say that *to you* at this time. These things I am going to say to you, "that my joy may be in you and that your joy may be full."

What, then, is the good news we have to tell? For the gospel means simply glad tidings. It is as though in the mind of the person using that phrase "glad tidings" a great wave had reached the shore of his consciousness out of that great sea of thought and influence that lies without the human mind, within the Mind Eternal, and, when the tide had subsided, certain things were left upon the shore of his thinking, and they were messages from the Universal Mind, they were "good tidings." They are things that came in with the tide,—like full freighted barks from foreign ports, full freighted with rich provision for the land that they had reached. They were the things that had come in with the tide, and they were good.

First, then, we make *the reaffirmation* of the fatherhood of God as the essential truth of religion. It is that which gives us our claim to universal religion. If we simply affirm the Deity of Jesus, if we simply affirm the doctrine of the Trinity, if we simply affirm that God was like this or this or this, making certain distinctions in God's being and trying to account upon some theory of metaphysics for the nature of God, then we would be dealing, not with universal religion, but with some aspect of it. But, when essential religion is for us a belief in the fatherhood of God, that is the statement of our relation to a universe in which there is nothing contradictory, though all is not understood. It is the statement that, whatever the aspect of things may be, one aspect does not finally contradict the other. But in a world given over to any doctrine of dualism, a world that has simply a divided antagonism between good and evil, between light and darkness, between flesh and spirit, between God and the devil, in that world there is no universe. That is simply a jarring of contending forces seeking mastery. In such a world as that there can be no doctrine essential to religion, there can be no fatherhood of God; for, if it be a division between the fatherhood of God and diabolical forces struggling for the soul of man, then it is a universe in which there is no God. For a divided empire is anarchy, considered from the standpoint of the Universal Spirit. We declare, then, for a reaffirmation,—mark you, I say, a *re*affirmation of the fatherhood of God; and I am here to say that, in spite of all the struggle of good men to have it otherwise, in spite of all the struggle of saintly lives that have really apprehended the divine paternity, the fatherhood of God has come nigh to being a doctrine lost in the Christian Church. What gave Phillips Brooks his power in the message he had to deliver? The great doctrine of the fatherhood of God, infinitely fatherly; and the people to whom he spoke in all the churches held it as the announcement of a renaissance of faith. It was the reaffirmation of a forgotten truth: it was a truth that the Church knew, but had put out of use. It was a truth that Jesus lived upon, as he said, "Ye shall be scattered, every man to his own, and shall leave me alone; and *I am not alone, for the Father is with me.*" Driving back to his ultimate refuge, he leaned upon the breast of God as certainly as John leaned upon his at supper, in that last celebration of the Passover. If you doubt this that I say, that the fatherhood of God is a doctrine well-nigh lost in the Christian Church, open any average hymn-book and see how many prayers are addressed to Christ; how many prayers deal with the return of the sinner by virtue of something that Christ has done to a father who is waiting to receive him after the provision has been made for his return; the fatherhood of God in its human aspects, in the household sense of the word, is almost obliterated from the pages of current theology, and dropped out of the worship of the churches. Read the prayers of the churches, creeds of the churches. In the Apostles' Creed, for instance, there is the utterance of the word "Father"; but there is no superabundant, overwhelming, overmastering sense of what the fatherhood of God means in any one of them. So we declare that a heart of love unestranged is the heart of the world; that a fatherhood that has never been offended is the fatherhood of God; that a divine paternity makes all

the relationships of life included within itself, until you can hardly call God father for wanting to call him mother, too. All the divine original is in the word; and all the outrush of domestic home life and love is in the word. It gives us a universe. The anthropomorphic view of God disappears under our treatment. God is not enthroned somewhere, remote and regnant, after the manner of the Roman emperor, with a carefully administered court and jurisdiction,—not at all. It is a universe, and love is the heart of it, and love is the method of it, and love, in spite of all our misunderstandings, is to be the end of it; and from centre to rim, from core to surface, from first to last, from beginning to end, the universe has no significance to us as religious men and women, except as the expression of the infinite fatherhood of God.

This is the teaching of Jesus of Nazareth, this is the gospel that is to be delivered to men,—not a father seeking to be reconciled, but a father never estranged. This is the teaching of the New Testament. We, taking up Paul's word, say to you, "We, then, are ambassadors for Christ,—as though God did beseech you by us,—we pray you, in Christ's stead, be ye reconciled to God." The unscriptural perversion of this doctrine is trying to find some way of reconciling God to you. Now, I say that this message which we utter is a comfortable message to send to the world. It at once repudiates every doctrine of atonement which makes a reconciliation of God with his children necessary before the return of the child. It is a doctrine of the fatherhood of God that has for its essential truth the story of the Prodigal Son. Is there a line in that story about the anger of the father? Is there a line about his ever having given up the boy? Is there a line about impatience at his absence? Is there a line about somebody persuading him to be kind if he shall possibly come home? Is there anything, except just one cry from afar and the heartbeat that answers it? That is Christ's doctrine of the atonement, the bringing into one of the wanderer and the heart that waits him.

This doctrine of the fatherhood of God carries with it the unity of nature. For we can never have a religion that is theologically defensible without being scientifically demonstrable. That is essential. You cannot have one method for your theological thinking and another for your scientific thinking or your historical thinking. It all goes together. No truth that is a truth can be inconsistent with any other truth in the universe. And the unity of nature is carried in the bosom of the doctrine of the fatherhood of God. In other words, there is nothing in nature from which God is absent. There is nothing waiting for him to come in from the outside. There is no outside. George MacDonald said, very wisely and beautifully in commenting upon the passage, "I will cast thy sins behind my back," as the Old Testament says; George MacDonald's comment is, "That is very good, for behind the back of God is nowhere," because he fills all things. There is no atom of which he is not the soul. There is no planet of which he is not the light. There is no unseen rein drawn upon the careering planet in its orbit that does not end in his hand. And so we come back to the fine saying of that 139th Psalm: "Whither shall I go from Thy spirit, and whither shall I flee from thy presence? If I ascend to heaven, thou art there [it is thy home]; if I make my bed in the underworld, thou art there [for there are none dead with God]. If I take the wings of the morning and fly to the uttermost parts of the sea [as if my own feeble strength had winged its way thither], it is thy hand that hath led me, and thy right hand has held me" in all the perilous passage to that farthest bourne.

Through the unity of nature there is no contradiction in the world to us. There is no natural law that is not sacred. There is no accident or slip or mischance in the world. It is ordered by divine intelligence, upon a plan that is sane, to an end that is gracious. This is the first message, then,—the first element in our message to the world,—that God is all and in all; not as a statement of philosophy, but as a most comfortable truth. And it is just as natural for us to say "'I am that I am' is his name" as to say "Thou art the dear companion of our days"; for distinctions of great and small are lost, distinctions of there and here are lost, distinctions of far and near are lost in a nature absolutely at unity with itself and with the reverent soul. Every-

thing is sacred, and every duty is a sacrament.

Is it worth while to tell that truth? I think so. Because it answers the current danger on the one hand of materialism, which is faith's ghost. On the other hand, it answers the current dissonance between religion and science, which only has existed in the imagination of the unscientific and irreligious. To be profoundly religious is to know that this is God's world, and to be profoundly scientific is to find that God is the soul of things. I might, if there were time, give you sentence after sentence to show that, for every physical axiom, for every scientific formula, there is a religious correlative. Take this, for instance. Take the fine saying of Herbert Spencer, —I now quote its application by Henry Drummond,—"If there were no changes in the environment but such as there are adapted changes to meet in the thing environed, that would be eternal life and eternal peace." That is the scientific statement. Take the statement of Jesus: "My Father is greater than I." That is environment. "I and my Father are one." That is correspondence. "I do always those things that please him." "This is the eternal life, that they may know thee and Jesus Christ, whom thou hast sent." To know the correspondence between the soul's environment and the soul,—this is eternal life. Take "the correlation of forces" as an axiom in science, and it simply is the statement that, in terms physical of the spiritual truth, "The Life was the light of men." Take the conservation of energy as a statement in science, and it is, in religion, correlated to the statement, "who is above all and through all and in you all." Take the attraction of gravitation as a working hypothesis in science. Its religious correlative is that celestial attraction by which all souls are kin, and God is centre for all. Take the statement of the nebular hypothesis. Its correlative in religion is, "In thee is light, and in thee is no darkness at all." Take the statement of the hypothesis of evolution in science, and it is but the statement of the ascent of man, according to that final word of the apostle: "Till we all come, in the unity of the faith and the knowledge of the sons of God, unto a full grown man, unto the measure of the stature of the fulness of Christ,"—that is, "the ascent of man." And so throughout the whole scientific world every correlated truth in religion finds in science at least an analogy that is comfortable and persuasive. There is no dissonance, no discord, no war, between science and religion in this aspect of things.

2. *We reaffirm the divinity of man.* We do not simply reaffirm that man may be saved. We say he is doomed to be saved. That is his doom. He cannot help himself. I do not know through what long reaches of suffering he may be saved. I do not know by what intricate and far-reaching processes that salvation may be wrought out. But the day in which one human soul is lost, that human soul will celebrate the death of God; and it, the lost soul, will be regnant in an orphaned universe dropping into chaos. If you can prove to me, holding the faith I hold, that there is in hell, anywhere, in any hell, one unforgiven, never-to-be-forgiven soul, then I should leave my vocation, and count the humblest work and hardest that might be given me to do with my hands in daily toil and pain the best possible release from the imposture of speaking of a world that God governs, but in which he cannot save his own. No, we are saved because of the assurance that the divine nature—the life of God—is in us. We cannot die. I do not know what that thing is that happens to us which you call death. I know what Jesus says about it,—that to God all live. That is his statement. They came and asked him curious questions about the future state. He said marvellously little about the future state. They said: "Whose wife shall she be in the resurrection, for seven had her to wife?" Pure speculation! Curious, rather singular, speculation! And he said, "Ye know not the scriptures nor the power of God; how in the resurrection they neither marry or are given in marriage,"—that is the accident, the incident of human life,—"but are as the angels of God," pure in spirit. "Have you never read," said he, "what God said unto Moses in the story of the holy, flaming bush? I am the God of Abraham and of Isaac and Jacob; for God is the God not of the dead, but of the living. For all live unto him." Tremendous, matchless statement of the ever-present Spirit, and the spirits moving in it as their home!

We assert the divinity of man. Now, it is hard to believe it of some. There are natures so shallow they seem not deep enough for any plummet to sink in them. There are natures so slack they seem not firm enough for any material work to be done. There are natures so free from all that we call divine, with our small knowledge of what that word may measure in the microcosm, since we measure it only in the macrocosm, that we know not what instruments of search God may use in the débris of common life to discover the semblance of himself. I remember going through the palaces of the Cæsars in Rome, one day. A friend was with me who knew marbles well. He had hundreds of varieties of marbles in his collection. And, as we passed along, he kicked out of the dirt there at his foot a bit of gray stone with an irregular edge. He said: "That is a bit of rose marble. We had better take it. It is rather rare. No quarry of it is now known." Just a bit of what you would call now a moulding that had passed around one of the rooms of the palaces of the Cæsars, that had been probably faced up with porphyry or some white marble perhaps; and this was fastened, as you would place a picture moulding, at the top of the wall. It was a strip of rose marble with a fluted edge. I took it to a polisher; and the unsightly stone began to blossom, to blush, to come red, began to suggest the beauty that was in the room where the walls were papered with marble and finished with rose fluting along the edge. All that it needed was proper treatment to recover itself. It was dirty and scratched and soiled. It had been kicked about in the excavations there of the palaces of the Cæsars. I tell you there are folk that look very mean to our eye; but God knows a way of bringing the color out of them,—bring it into them, if you will, by the processes that we call retribution and the discipline of the spiritual life.

So in this doctrine of the divinity of man we get the unity of all human work. Nothing is lost. That was a brave dash at the truth that was made by one of the old writers when he said, "Thou shalt make the wrath of man to praise thee, and the remainder of wrath thou wilt restrain"; that is, all of the soul's effervescence that God could use as wine he would use, and all that was mere dregs he would keep back. The wine came from the dregs, in the last analysis. It is an audacious figure, this statement of how God could find out for us "the moral uses of dark things." All human work, then, is saved in this aspect; and a new zest is given to life. There never was one of our faith,—since I have been asked to speak upon this matter, you will pardon the denominational form in which it comes,—I think there never was one of our faith that asked that stale question, Is life worth living? Why? We know it is. Our only trouble with it is that we cannot live five hundred years. That is our only regret,—that we cannot run it out five hundred years, not because we are afraid of the end, but because it is so immensely interesting. There is such zest in it. Everything in it is worth while: its joys are clean, its sorrows,—well, even out of them we will wring joy as God wrings rainbows out of showers and sun, and spans the heavens with the prismatic color. If your religion does not add zest to life, you have either the wrong article, or you haven't enough of the right kind. The other day, when I heard one of our men say to an audience in Albany: "I am in love with life. I am in love with death. I like to leap off in space,"—he spoke simply our common thought, that we are not afraid. The unity of all human work makes life full of zest and sparkle and reality. Deep calleth unto deep: the divinity of man recognizes the Infinite Divine.

3. We make the reaffirmation of the value of goodness in all worlds. Now, men have been driven out of religion by the score by this one difficulty: that people have used the word "good" as applied to God in one sense, and as applied to man in another. That is often done, too often done. We have thought of God under terms in which we could never think of any human being for whom we had any reverence or respect. And, then, we have brought in some operation of reconciliation, readjustment, by which God himself was first converted before anybody else was regenerated. They have not been conscious of this inconsistency at first; but there have come coherent thinkers of this thought. And Martineau's description has been illustrated by them: "Men have stretched the symbols of religion until their meaning broke, and then the

coherent thinker takes up the fragments to show there is nothing in them." And so the coherent thinker who had been told that God was good, but he was remorseless; that God was good, but he must have his price; that God was good, but the sacrifice of Christ was all that saves the world; that God was good, but he had a hell, bottomless, with pains incurable; that God was good, but that some are saved, and others were lost,—having heard this, he said, "That is not the way I use the word good. If God is like that, he is not good." And so men have turned their backs on the church and on God, as they thought, not knowing that God was ever before them, leading them by their very revolt, leading them in the ratio of their noble resistance to that irreligious perversion of God's goodness. We say that "good" means the same in all worlds; that moral values cannot be changed by saying that it is God or man; that even the relationships between human souls are like those that exist between God and the soul. Marriage is but the relation of two souls. It is not the mere relationship that we call domestic life. It is the soul that saves it from degradation, the soul that lifts it to its divinest prerogatives. Friendship is the relationship between souls. Says Emerson, "I meet my friend with the same sincerity with which one chemic atom meets another." It is a part of nature's process in the soul that gives us friends. And so all goodness becomes the realm in which God and man live together; and the unity of all is the assured.

This gives us our sympathy of religions; they are judged not by their antecedents, but by their contents. Their purpose is ethics,—human relations made possible by goodness.

So that all religions are not equally true, but are true in the ratio in which they are saving and regenerating. And the universality of religion makes God speak all languages, and all souls hear him in their own tongue in which they were born. Is not this affirmation of eternal goodness good news?

Is it not worth telling?

Now, finally: —

4. *We reaffirm the simplicity of religion.*

When people say that they cannot understand our doctrine, it is because they are sophisticated by prejudice or some preconceived notion,—their minds are like a part of the house which is given over to all manner of junk and unused stuff. Is there anything we do not know a use for, shove it in there! A man's mind may get just in that condition. It may be so full of the outworn systems of theology that it cannot understand a simple truth. Its contents must be dumped out before there is room for any new and simple truth.

We stand for these two or three simple truths of religion that I have named, and this is our attitude. We are the ambassadors of Jesus Christ. Teach his system? He did not have any speculative system. He just lived a life. He was his doctrine. That was a great statement made in the Fourth Gospel. "The life was the light of man." And, when he wanted to talk about the deathlessness of the human soul, he did not say simply, "I will raise him up at the last day," but he said, "I am the resurrection and the life." And so one of those who loved him said, "He hath brought life and immortality to light in the good news that he hath told." They said he "was not made after the law of the carnal commandment." It was not his body they thought of; it was not his bodily life they were thinking of. He was not according to the law of the carnal commandment, but according to the power of *an indissoluble life.* You take a piece of asbestos and put it into the fire: you can't burn it up; it is indissolubly dead. Take the contrast to it, and you know what the indissoluble life is. The threads in it are so matted together, so twisted, so woven in, so intricately massed together that death has no power over it. He could not be touched by death nor "holden of death." The Church insists upon building itself upon an empty grave; why does it not build itself on that full life instead? He—the man—never went into the grave. His body was buried; but he was no more caught by the tomb than was Socrates, who said, "You may bury me if you can catch me."

So we stand for this simple attitude of Jesus Christ to the world. There is only one attitude, the attitude of the full grown human soul. We are to re-establish the life of Christ in the world. They said: "Teach us to pray." And, when we have learned,

we will hold the same attitude toward God that his dear Son of Nazareth held: we will pray like Christ, we will love like Christ, humanity and God its ideal. We will work like Christ. When I say "like Christ," I mean simply that ideal life which to us is ideal for character and behavior. I think the world needs to be told that it is not to be saved by something Christ is to do for it, but it is to be saved by doing for itself the thing Christ did for himself; that the life of God is in us as it was in him; that we stand related to the eternal Father just as he was related. That is the teaching of the New Testament. In word after word he uttered it himself: "I am the light of the world"; "Ye are the light of the world." "The things that I do shall ye do also; and greater things than these shall ye do, because I go unto my Father." "When the Spirit of Truth has come, it will lead you into all truth; for it shall take of the things that are mine, and show them unto you."

That is the tremendous, beautiful truth of Christianity,—that we are to make God's Christ appear in the world. Now, is it worth while? I am sure it is worth while. In this aspect all fear is removed, humanity is restored to its rights, salvation is by character, and the religion of Jesus is his personal religion, re-established, reuttered, reconceived in the world.

THOMAS R. SLICER.

THE NEW EMANCIPATION.

One of the auspicious signs of the times is the desire on the part of woman for broader development. She demands to-day more independence and individuality in the home, participation in the affairs of government, and the representation of citizenship in this free republic of the United States. In short, her aspiration is for naught less than the rounded and full expression of all the faculties of her being. The benefits of the "old protected condition" have lost their charms, from which the souls of women have already revolted; and the old order of inequality and servitude, which seemed to many grounded in the constitution of nature, is now beginning to totter and fall from the very rottenness of its foundation. The situation is very alarming to conservators of the old régime, like Mr. Boyesen; and dissolution and disintegration seem near at hand. Amid other direful consequences predicted by such interpreters of the new emancipation, love is relegated to the dim vistas of the past. The question, Where does love come in in your philosophy? Who cares for Hamlet with the prince left out? is answered with the assurance that, amid such loud demands for self-assertion on the part of woman, "The shy god will hang his head in shame, if he is not frightened away altogether."

But first, let us ask, What love is meant that is such a sly-boots, and that will be driven from his throne in the human heart, where the highest homage has been paid him since man began to walk the fields of Paradise? Is it the love of ancient time, when woman was sacrificed upon the altar of man's lust and selfishness? Or in the mediæval times, when she was enthroned as the goddess of sentiment and chivalrous adventure? Or is it the conception of love so exquisitely foreshadowed in the Transcendentalism of our own time, where love is represented as self-sacrifice and self-renunciation, as a spiritual intuition, an eternal bond continued through æons of being; in its last analysis, a symbol of the infinite yearning of a First Cause, a type of infinite love limitless and unbounded?

Let us aspire to the highest, and acknowledge that the lower phases of love are impermanent and unreal, that we need the spirit of ideal love in modern life, that man and woman may find in each other the complement and supplement of their own natures, and yet their equals. That man may find in woman the counterpart to his own nature; that he may find his equal in her individuality, "which should command his respect, and which should be held by him in such honor as to be sacred and inviolable." Every person, married or single, has a right to his or her own reserves, and to live his or her own life. The snuffing-out process, the domestic tyranny of mind over mind, has too often existed in the past; and its presence stalks like a demon of darkness in many homes at the present time. And, when I speak of equality, I do not mean likeness or sameness of nature, but equal privileges before the law, equal freedom in speech and action, the liberty to exercise

the spontaneity of one's nature, unbiassed and untrammelled by other minds. Equality is greater complementary perfectedness. There must be very one before there can be very two. When the man is at one with himself, self-centred, with aim steady and sure, he is a whole man,—not necessarily like any other, but equal and harmonious in his individual capacity. An extension of the individual in his utmost altruistic capacity is the revelation of the God in man. This higher development is greatly enhanced by the experiences of the married relation, where the close contact of life with life and heart with heart interprets each nature to the other as nothing else can, through the varying vicissitudes and trying circumstances of wedded life. But it may be that you will say that the love I have referred to is the highest friendship, and not love, as it is generally understood. Be that as it may, I would not exclude the idea of friendship from any true conception of marriage, which is a union of soul and soul, a union of all high and noble qualities; in its ultimatum, "a purification of heart and of life." Love must include friendship and idealism, if we consider it in its highest sense, as a spiritual element. Our truest friends are those who are constantly held by us at our ideal point, and who exact ideals for our advancement in their turn. So, in the marriage relation, each party has a right in the other to an ideal.

Upon this basis alone does spiritual progress become possible. If we admit that marriage is something more than a fidelity to the lower observances, then do we strengthen, and not weaken the bond, in making "each stand for the other's best friend,"—the friend who shares the prosperities and halves the adversities of life, the supporter in one's weaknesses, the rebuker who points out his failings and shortcomings. This idealism and friendship compels each to *do* and *be* his best, because of its uplifting and elevating power. It shames half-heartedness and low aims and paltry purposes; and this claim will not be diminished, but intensified by the extension of woman's privileges. But picture to yourself for one moment the homes where husband and wife are unbefriended by each other! The isolation of husbands bereft of the high and holy confidences of the women to whom they have pledged their love! The desolation of wives worse than wifeless! Did you ever read Harriet Hunt's "Found Frozen"?—

"She died as many travellers have died,
O'ertaken on an Alpine road by night,
Numbed and bewildered by the falling snow;
Striving in spite of failing pulse and limbs,
Which faltered and grew feeble at each step,
To toil up the icy steep, and bear,
Patient and faithful to the last, the load
Which in the sunny morn seemed light.
And yet
'Twas in the place she called her home she died;
And they who loved her with the all of love
Their wintry natures had to give stood by
And wept some tears, and wrote above her grave
Some common record which they thought was true;
But who loved her first and last and best
I knew!"

Woman's new position will be stamped with the seal of love, for the very responsibilities she assumes will be altruistic in their aims and ends. Nor will self-sacrifice be a stranger, Mr. Boyesen to the contrary notwithstanding. But first may I ask what we mean by self-sacrifice. Does it mean giving up selfish preferment, petty gratifications so long esteemed necessary to the sex, hours that have hitherto been devoted to gossip and frivolous amusement? Women *can* do that: many do *that* now. But ask her if she shall relinquish her ideals, her principles, her very soul? No, she cannot do that! It is her birthright. That is the reason she was created, to bear witness to that soul within her. The world had need of an organ there and she was created to fill that place and fulfil that destiny. That she is *here*, unique in her capacity, differentiated from man in her activity, *shows* the need of her being here with all her womanly attributes. Deplorable it is for any human being not to be a "unit," not to live the life designed for one to live, to have no aims, no furtherances, no inner beckonings, no ideals other than those which have been imposed by others.

Independence is loyalty to one's highest and best self, and this does not imply selfishness; for the highest self finds its own good in the good of others. But its methods, its

aims, its bias, must be unique, must be its own. Suppose another comes to you for a candid opinion or advice upon some pressing matter. In order to be true and preserve your independence, what course do you pursue? Do you anticipate his opinion and reflect his decision, or do you express unqualifiedly your own inmost conviction? If a husband or wife seeks the other's advice, do they expect an echo to their own thought, or flattering remarks, or perverted judgments? Their friendship should be loyal and true beyond the slightest dissimulation or prevarication. Do not tell me that physical gratifications, that beauty or wealth or power, can compensate for the lack of friendship in the marriage relation, and that self-sacrifice will not be tested to its utmost capacity. But, while we are facing this matrimonial problem and advocating the need of more instead of less independence on the part of woman, I cannot but feel that her dependent and limited position to-day is largely due to herself. She has pronounced the curse upon herself, and within herself must she look for her redemption. I shall say what I think: she has often taken undue advantage of the stronger physical nature of the other sex. She has been bought by gew-gaws, by flowers, by protestations and entreaties. She should have asserted her individuality long ago. Because of the fact that woman is fundamentally endowed with a finer nature than man, she is more in harmony with the new light which is now dawning, and *to* which she must bear witness. This is a woman's age. Woe be to her if she prove false to her high prerogative! Nor think you that enfranchisement by ballot will bring about the new order of things without direful consequences in its train, if woman, not renovated herself, attempts to renovate society around her. If extended legal privileges are granted her, additional responsibilities are proportionately involved. Women will need to evince greater loyalty than men have done, in order to improve the present status of affairs. For bad as well as good women, the ignorant and unsophisticated as well as the womanly women, will use these political advantages. If politics are to be purified by extended ballot, then a course must be taken diametrically opposed to its past history. The best, the purest, and not the most eligible women must bear the responsibilities of office and fill positions of authority, and not use these places of trust for selfish and personal ends.

But, be our fears what they may regarding these new issues, we know that justice and equality are right. God is just. The universe is not a chance-machine. The world is predetermined to moral issues, and justice will ultimately prevail. It is time for woman to arouse from her sluggishness and limited sphere, and lend her shoulder to the wheel of state, to esteem these privileges God sent, and to feel that her part as helper and coworker with man in all the avocations of life is God-appointed. Let her not shirk her task. There have been noble women in the past: there are noble-souled women now. The era of the soulless women has long gone by. The Adam and Eve rib-story has already been relegated to the realm of myth and allegory. Even the later conception that God made man in six days and rested on the seventh, and then made woman and has never rested since, is a Masonic joke.

Woman's soul has been tested: we know that it is loyal and true. There is no devotion like a wife's devotion: there is no love like mother-love. For the sake of that equality which is justice, for that equality which is wholeness and not halfness, we need the woman, the mother element, in the affairs of life. We need a stronger assertion of her nature in the home life, that the physical may be refined and purified, that she may establish the same standard of purity for her boys as for her girls, that no "Oh, it is human nature," will be accepted, when she *knows* it is human nature in its lowest phase, that no excuse of "sowing wild oats" will exonerate her sons for trespassing the sanctions of morality and social purity. We need a more positive assertion of her individuality in the Church to-day, not because she is more credulous and more susceptible in her religious nature, but we need her *illuminated reason*, and not a blind credulity, that the Church may be purified, and that the Christ spirit may prevail. We need women in school legislation, because she has borne the children that are to be educated and controlled, and should have a voice in determining their moral and intellectual surroundings. Yes, the world needs

the modifying and refining influence of women. Other ages have demanded other gifts; but *this* age demands the loyalty, devotedness, and consecration of its women to the cause of right and truth. And every woman is needed to help reform the abuses with which society is infested. This work will not be quite done without the help of even the humblest individual. God needs your humble service and mine: we are the hands and feet by which this power is made manifest. The world cannot be bettered without the united help of *all* its men and women; and no future postponement will atone for the present neglected opportunity.

ESTHER C. JENNINGS.

THE QUIET CONSUMMATION.

To the serf who but wakes to crouch,
To the slave who wakes to the lash,
To the soldier whose slumber's yield
To the sabre's charge and clash,
To the weary who wake to toil,
To the mourner who wakes to weep,
To the prisoner roused to chains,
To the hungry who eat in sleep,

To the guilty who find remorse
Ever lying in wait at morn,
To the injured whose sense of wrong
Is with every day new born,—
The breath of the morning is chill,
They rise from their fitful sleep
With a pang, and they face the day
With a dread which is strong and deep.

But even to these, with a pang,
Would come the thought of release
By the quiet, covered way,
Which gives to all woe surcease.
They would linger long on the brink
Ere they plunged beneath the wave,—
They would shrink from an endless sleep
In the solemn crypt of the grave.

An instinct within forbids
Them to pray for eternal rest.
In the very essence of life
Is revolt against death's behest.
It is life, life, life, that we want,
Life with stronger and fuller breath;
Ah, God! but one way thou hast shown
To this life,—'tis the way of death.

HATTIE TYNG GRISWOLD.

PRAYERS WITHOUT WORDS.

Theories in regard to prayer are not altogether very satisfactory. This is owing to the fact, no doubt, that it is one of the most difficult of questions for the reason that it is so transcendental a one. In the beginning one ought to recognize the fact that there are several classes of prayer. It may be adorational, consisting of worship, adoration, or praise; and, surely, any one who believes in a Divine Being would find no difficulty in accepting this kind of prayer as a proper and natural expression of thankfulness from the spirit of man to the Supreme Spirit of the Universe. Then there is contemplative prayer, illustrated by many of the Psalms and other religious writings. This is simply the communion of the human spirit with the Divine Spirit. There is also penitential prayer; and it may be presumed that, whatever view one may hold concerning the nature or possibility of an atonement or forgiveness of sins, any theist would naturally believe that a spirit falling away temporarily from the ways of truth and right into evil would, in the nature of things, become separated from communion with God, and could not regain that communion until that soul was in the spiritual attitude of which sorrow and penitence are the natural expression. These constitute a very large portion of all prayer. Some one once said that he always felt it to be a blasphemy when he saw any one praying. But one must not conclude, when he sees anybody upon his knees, that he is necessarily begging, although it is with this kind of prayer, the petitional, that most people find difficult. If people recognized more clearly the fact that there are other kinds of prayer than this, and that prayer does not stand or fall simply on the merits of petitional prayer, by communion with God through the other kinds of prayer, one's spirit would be strengthened, directed, and elevated, and brought into its true place and its true attitude toward the universe.

To one who accepts the Bible as a supernatural guide the fact that it recommends prayer for specific gifts is sufficient reason for belief in prayer of such kind. Such a person may wish to inquire into the philosophy of the matter; or, on the other hand, he may consistently say simply that it is the revealed will of God that we should ask him for certain gifts as a necessary condition of our receiving them. But one who does not see sufficient proof that the Bible is a divine revelation has to base his belief in such prayer simply on the philosophical prin-

ciples that appear to be the truest and most reasonable, aside from any possible revelation of the divine will in the matter.

How can the mere request and desire of a finite being influence the action of God, who is all-wise? If the thing asked for is something that ought to be done, would not God, who is all-good and all-powerful, also, have done it already? If it is not best, who would think of pleading with God to do wrong? This seems to be the alternative. The mere fact of prayer may create a condition in the one who prays such as will open the way to the granting of the petition, and render that possible or advisable which, before the prayer, was not so. For instance, God may see that it is best to withhold from us many things until one's spiritual condition is of such a nature as will render the possession of the gift beneficial to ourselves and to others. The gift of good health or of some particular species of power to a man whose tendencies were bad, and who would make use of it for evil ends, might be unadvisable. But, if that man could so essentially change his disposition so to be able to pray humbly (that is, putting his own limited will and desires in subordination to the will of the One who sees the good from the beginning), the very act of prayer would be the natural expression of a change within himself that would render the granting of the request advisable.

As regards prayer,—that is, petition or any other kind of prayer,—it may be equally impossible for many kinds of minds to accept any of these. It was to such that this article was written, in the hope that the thought that it was possible to pray without words as well as to sing without words might be of help. This thought first occurred to the writer when she was a young girl on a visit to Germany, and was committing to memory the "Vater unser," or Lord's Prayer. As she repeated it over and over again, according to her method of memorizing, the thoughts first came to her, "How does God know whether I am praying or not; and what is prayer?" It clearly was borne in upon her that prayer was not the mere muttering over of words, but a state, a spiritual condition. As Herder said, "A wish, a sigh, which gently stirs the heart, and which no lip can speak, is a prayer." This is intended only as a hint for any who may have intellectual difficulties in accepting the great problem of the efficacy of prayer. JESSICA TYLER.

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*A MINISTRY OF FORTY YEARS.**

Of the ministers who officiated at my ordination or who were invited to my council, twenty-seven have passed away; and of the ministers of our denomination who were settled when I was ordained, and who now hold their pulpits in or near Boston, all are gone save one dearly beloved saint, Rev. Samuel H. Winkley. After my ordination I became a member of the Cambridge Association; and I think that of this Association, as it then stood, only two members remain, — namely, Rev. John M. Marsters and Rev. Fred W. Holland. My immediate neighbors in the Association were Rev. Dr. Newell, Rev. Henry F. Harrington, Rev. John F. W. Ware, Rev. A. R. Pope, Rev. Samuel Abbott Smith, and Rev. Fred W. Holland. Rev. Dr. Newell was a man well known for his large scholarship, his gentle and winning ways, and his wonderful skill both as a poet and a writer.

Brother Harrington gave his time chiefly to education; and yet in the pulpit he was noted for his dramatic powers and impressive utterance, and he secured each Sunday a large number of hearers.

Brother Ware, who first settled at Fall River, and then went to Cambridgeport, and afterward to Baltimore and the Arlington Street Church, Boston, in all his pulpit work displayed wonderful power. I remember very well how one of his sermons, delivered soon after his settlement in Cambridgeport, attracted a great deal of attention and a very large amount of criticism, and, for those conservative times, aroused a great opposition, not among his hearers so much as among the other churches in Cambridge and Boston. His own hearers admired the man so greatly that they were ready to accept almost anything that he said. The sermon to which I refer is one that would be received to-day without much comment. He spoke against the improper way of cele-

* Extracts from an essay read by Rev. Caleb Davis Bradlee, D.D., before the Boston Association of Ministers, Jan. 14, 1895.

brating the communion. He said: You do in your churches what you never would do in your homes. You all drink out of one cup; but who at any house would have only one cup from which all the guests would drink? I must confess that the words, although I rebelled against them, have been in my mind ever since; and, strange to say, only quite recently one of our physicians has declared that this practice at the communion is a false one and very dangerous, and that each communicant ought to be provided with a small cup, that he could use only by himself. Thus Brother Ware only anticipated by about forty years what would be sure to be said as time rolled on. John Ware's great work in Baltimore has made him immortal. His white tracts, like angels' wings, went everywhere, and always brought a benediction. I do not think that Mr. Ware's ministry in Boston was as decidedly successful as it deserved to be. A young man who hardly ever went to church, and who had but very little faith in ministers, told me that he made it a rule to go very frequently to the evening lectures given by John Ware. He spoke of these lectures as being exceedingly interesting; but he added that what astonished him was that hardly anybody was there, and he could not understand why the people did not find out that Mr. Ware was a man of uncommon ability.

Rev. Fred W. Holland, of East Cambridge, held at the time a very peculiar position; for he was one of the very few ministers who had visited Palestine, and he was noted for his lectures upon the East. And, if we all took a special satisfaction in knowing that he had visited lands of whom his brethren had only heard, our pride was certainly to be pardoned; for travelling then was not as it is now. It was a month's journey to Liverpool by packet-ship, and a very hard journey from England to Palestine,—a journey that only a very strong man could possibly take. Brother Holland was an effective writer, an interesting preacher, and an earnest and attractive lecturer. He still lives in Concord, Mass., and, although I think over eighty years of age, preaches, or has preached until within two years every Sunday in one of the institutions of Cambridge.

At the time of my settlement the whole arrangement of our churches was different from what it is to-day. A great deal more work was required of the young men on Sunday and a great deal more visiting during the week.

The ministers, as a general rule, when I was settled, had very little to do with outside matters. They were expected to accept a position on the school committee, but were considered rather out of place in any other position; and the men who dared to attend an anti-slavery meeting or a political meeting were ostracized at once.

The parish work in the pulpit and among the families was considered the chief duty of the pastor, and the laymen were expected to look after outside matters. I was especially charged by Dr. Walker to look after my own people and the schools, and to let other things alone.

Theodore Parker commenced to preach in Boston not long before I commenced my work in Cambridge, and some of the members of my society were with me in the morning and with him in the afternoon. Also at this same time Tufts College was founded, and I well remember how a large number of people ridiculed the idea of another college with Harvard so near, and even Starr King himself said that it was a great mistake, and that the movement stood in great danger of proving a failure; but could these opposers have looked forty years ahead, and seen the high position that is now held by Tufts, they would have been ashamed of their fears, and would have regretted their hostility.

In 1856 I was invited to attend the installation of a clergyman who had been asked to take charge of the South Congregational Church in Boston. He was a man that I did not know, whose name was only familiar to me as a pastor of a church in Worcester; and I was simply asked to be present because I happened to be a pastor of a church in Cambridge. I then little thought of the close fellowship that I should hold with that man for nearly forty years, nor how the one then chosen was to become one of the leading clergymen in our country, one of our most distinguished writers, a man universally beloved, an authority in theology and in charity, well versed in history, and a student of political science. I dare not say more, for he still lives; and we hope that he may live for fifty years to come. It was

on that day to which I refer that I met Edward Everett Hale when my pastor, Thomas Starr King, gave him the right hand of fellowship and my teacher, Rev. Fred. D. Huntington, preached the sermon. The coming of this new man to Boston was the beginning of a change in the work of the churches. Of course, the change was slow, but sure; and year after year the people of Boston began to realize that a working minister was quite as important as the man of mere thought, and that both the thought and the work should be joined together. They found out that the preacher should not only be in his study or a visitor among the members of his society, but that he should also be the friend of all men, the adviser, the consoler, the helper of all strangers, the teacher of young men, the founder of all charitable reforms, every way the organizer and the director of every good movement. They found out that the minister selected by them was not only to be their minister, simply for them, but was to be the child of God, the disciple of Jesus Christ, and guided all the time by the Holy Spirit; and much of the real life of our churches now is due to the change that was commenced in 1856 by a new thinker and worker. Nay, more. The churches that are now so popular, that are called the "every-day churches," and are set before us as something new, are but the echoes of a church that was established nearly forty years ago by Dr. Hale and others, called the church of the Good Samaritan,—a church that had a work for every day in the week, a church of brothers and sisters and mutual helpers, and a church that has been the means of rescuing hundreds of souls.

Of course, when I was settled, there were a great many more Unitarian churches in what was then called Boston than we can find to-day; but Dorchester, Charlestown, Roxbury, West Roxbury, Brighton, were not then a part of Boston, so that, if you add the churches in the greater Boston of to-day, you will find that we have not really lost our prestige. We have only changed the location of our churches, a movement that was required on account of the shifting of the population.

Duty is severe, but it is the greatness of the soul.—*S. A. Brooke.*

KHASI HILLS UNITARIAN UNION.

On my return from Cherrapoonjee I visited Nongtalang, where on the 10th of June ten persons were received into our communion. At a special meeting of the members at Nongtalang it was resolved that the meeting-house there should be roofed with corrugated iron to protect it from fire, it being surrounded with huts of the villagers, and also for various other reasons. It will cost about 500 rupees (about $170). I told the brethren that they should first of all raise as much money among themselves as they could, and that, if they could raise 70 rupees, I would pay a personal donation of 50 rupees. The timbers used in the meeting-house at Nongtalang are very good and strong, mostly of jack-fruit trees, and may last for a generation. Our cause being a new and still unpopular one, it is difficult to raise here even half the amount required for roofing the meeting-house; and I appeal to friends and sympathizers abroad to help us.

On the 15th of June I went to Raliang, which is about eighteen miles to the northwest of Jowai; and the journey had to be performed on foot, for we have no railways there. On the 16th a meeting was held in the house of Brother David, and three men (Methodists) were formally received into our society. On the following day, Sunday, we again assembled in the house of Brother David. After the usual prayer and hymns a sermon was preached by me to a number of people, which included also Methodists and Roman Catholics. There was a local conference or "district presbytery," as they call it, in this village last Sunday, the 10th of June. It was attended by five European missionaries. There was a very hot discussion between the missionaries and Brother David, a part of which is given below, as related by Brother David to me:—

R. E.—"David, before I left Shangpung for Wales last time, I administered the Lord's Supper to the members at Shangpung, including yourself; and, when the congregation rose to sing during the supper, you wept, and could not stand like the rest. After such display of devotion to me, how could this heresy arise in you?"

David.—"I do not deny that such was the case, and that I could not withstand the

emotion produced in mind when I contemplated the passion of Christ; but even then I was in the dark as regards the Trinity, and in fact I never understood it."

R. E.—"How came you to know of Unitarianism?"

David.—"From reading the Bible and the Unitarian literature."

R. E.—"Oh! Satan is still alive, I see, and exerts all his power at the present time to seduce the believers."

David.—"The Unitarians also say that Satan is still living."

J. C. E.—"Do you believe that the Bible is the word of God?"

David.—"I believe that it contains the word spoken by God as well as that spoken by man."

J. C. E.—"If the Bible was written by men, is it *inspired?*"

David.—"I believe that it is inspired, according to *my* interpretation of the word, but not according to *yours.*"

R. E.—"Who was Jesus Christ?"

David.—"*The Son of God*, but *not God the Son.* He was full of God, although a man of Nazareth, son of Joseph and Mary."

R. E.—"If Jesus was a man, then he must be the worst being for daring to assert that 'they shall honor the Son even as they honor the Father,' and 'I and my Father are one.'"

David.—"He also prayed that his disciples might be one with him. If he were God, his disciples must also be God. As regards the Trinity, if there is really a Trinity, at least one plain text to that effect would be found in the Bible; but nothing is said of it."

R. E.—"I see, you are wiser than God because you want one additional text to prove the Trinity."

David.—"No, I am not wiser than God; but you pretend to be so, because you say that there are four or five parts in God, and you seem to possess a spiritual telescope to see the parts of God. I am only a frail human being, a creature of God; and I am satisfied to know that there is only ONE GOD."

R. E.—"Have you ever heard us teaching that there are *four* or *five* parts in God?"

David.—"You may do so by and by, seeing that you now teach that there are three parts in God."

On the following evening Rev. R. E. came privately to David's house, and said that he did not want any more discussion, but wished to converse on friendly terms with David. Rev. R. E. said to David that, before he would converse on other subjects, he intended to inform David that, if he would rejoin the Methodists' church, he had arranged with Rev. W. M. J. to take him back in his former post as a preacher, and would give him the same pay as before. Mr. David said that, even if he were to return to the Methodists' church, he would not do so for money's sake, because, in adopting the Unitarian faith, he did not accept for money's sake.

On my way home from Nongtalang, on the 11th of June, I met a man on the way, carrying a number of hoes on his back, apparently returning from his field; and, on learning that he could read Khasi, I gave him a Khasi tract No. 2, and explained to him, in a few words, what our faith was. He then walked on along the main road, while we went straight to Jarain by a short cut. After proceeding some distance, I saw him coming straight to us, walking at a quick pace. As soon as he came to me, he offered me to take back the tract, and asked me, "Is the religion propounded in this tract that of the Church of Rome?" "No," I replied. "The religion of *one true God* is explained here," I rejoined. "Please take it back, this leaflet. Is the religion taught in this paper that professed by the Rev. Jones?" he again asked me. I told him: "It is explained here of the *one true God*, the maker of heaven and earth, our creator and the creator of all things. How many Gods are there who made you?" He replied, "*One.*" "Then," I said, "this leaflet is about that *one God.*" "No: however, take it back," he said. I then took it back. My friends who were with me explained to him that it was not meant to convert him to any form of faith by giving him the leaflet, but rather that he may know what other people believe besides the Methodists.

On the 24th of August, 1894, we celebrated the first anniversary of the Jowai Unitarian mission school. There was a good gathering of friends and sympathizers. The school-house was decorated with pictures, many of which were sent by Miss A. E. Howard of Boston, U.S.A., and with flowers

and evergreen. After singing the "national anthem" ("God save the Queen") and many other songs and hymns, the children entertained the audience with recitals in verses, and performed the "Physical Exercises" to music.

The required funds for the school were provided for by the Unitarians of England and America. The school-house was, by the help of kind friends, erected amid the pelting rains of July, and was opened on the 7th of August, 1893; and Mr. Mar Singh at once began the work of teaching the children. The school was started with one teacher and twenty-two children, composed of thirteen boys and nine girls. Most of the children were then reading Khasi alphabets, and some were reading Khasi words composed chiefly of two letters. We now again leave the future of the school in the hands of the Almighty, with two teachers and thirty-nine children.

Our annual meetings took place at Nongtalang in October last. The whole day on Sunday, the 7th of October, was devoted to religious meetings. Sermons were preached by H. Kissor Singh, U Mar Singh, U Heh Pohlong, U Kiri Tongper, and U Tymmen Pdang. Many of the villagers, men and women, came to hear us, inside and outside the meeting-house. In the last meeting held in the evening, many elderly villagers, having returned from their work, came inside the church, and heard us attentively. There were about two hundred persons. In one of the meetings, during the daytime, three persons were received into our communion. The business meeting was held on Monday morning, and the report in Khasi for 1893–94 was read by U Heh Pohlong of Nongtalang. During the year 1893–94 branches of our union were formed at Nartiang and Raliang, and the membership was reported as follows: Jowai, twenty-one; Nongtalang, twenty-nine; Raliang, five; Nartiang, six; detached branch, three. Schools exist at Jowai and Nongtalang (now one school has been started at Raliang also). There is a post-office mission at Jowai, and English tracts and pamphlets were sent out to Lushaái Hills, Calcutta, Madras, Bombay, Quetta, Lahore, and other places in India. The circulation of the liberal religious literature was due to the advertisements in the *Indian Messenger*.

Later on we went down to Nonglamin, and had a very warm and cordial welcome from the Unitarians of that village. A meeting was then held; and there were seven males and twelve female members of our union there. It was decided that the brethren here should form into a separate branch union, distinct from that of Nongtalang, put under the charge of the lay worker at Nongtalang.

At Jowai, every Sunday evening (with very few exceptions) after all the meetings are over, we use to go to the village to preach, generally accompanied by some of the children of our school, whom, I am glad to say, I have found very useful in mission work; and I have much hope in them. Schools are the only sure means in these Hills for enlightening the ignorant demon worshippers, and bringing them under the influence of the "religion of God." The field is very large, and our cause is becoming more widely known; but we cannot break fresh ground and establish new preaching stations, because there is no regular and competent superintendent of the Mission, and none of our day workers are as yet fit to be intrusted with the work of a missionary superintendent. And we hope the English Unitarians will soon send one to this country.

HAJOM KISSOR SINGH.

SIXTY YEARS.

(Lines written for the sixtieth birthday of a dear friend, Rev. ——.)

Far away on English soil,
Sixty years ago,
In a home of loving toil,
Sixty years ago,
Opened two blue baby eyes,
Blue as England's bluest skies,
Opened with their first surprise,
Sixty years ago.

Loving mother's precious boy!
Oh, the sixty years!
How leaped up her heart with joy!
Oh, the sixty years!
Who can paint the wordless bliss
Mothers know in hours like this?
Mother's first dear baby kiss!
Oh, the sixty years!

How the hurrying years have flown
Since that long ago!
Baby boy to manhood grown
Since that long ago!

Joys and sorrows, smiles and tears,
Rainbow hopes and cloudy fears,
Drift across the flying years
Since that long ago.

Oh, what truth the time hath taught,—
Sixty, sixty years!
Oh, what riches it hath brought,—
Sixty, sixty years!
Husband's love and father's pride,
Service true and knowledge wide,
Earth's best joys and God beside,
In these sixty years!

Mother's hair is turning white!
O that long ago!
Soft her step and dim her sight!
O that long ago!
But her hope is just as new,
And her heart-sky just as blue,
And her mother-love as true
As in long ago.

I behold another day,
Sixty years to come!
Beckoning all — not far away —
Sixty years to come!
When, earth's scenes and sorrows past,
Earth's worn vesture from us cast,
We shall meet in heaven at last,
Sixty years to come!

Then what matters time's swift flight,
Sixty years or one?
Day approaches! pales the night!
Sixty years or none!
God is in his heaven above,
Let us trust his changeless love,
And to duty faithful prove,
Sixty years or one!

J. T. Sunderland.

Ann Arbor, Mich.

JOHN FARWELL MOORS, D.D.

EXTRACTS FROM THE FUNERAL ADDRESS AT GREENFIELD, MASS., JAN. 30, 1895, BY REV. H. H. BARBER.

Of Dr. Moors's work and characteristics as a minister there is small need that I speak here. Yet I carry through forty years a vivid remembrance of what it was at their beginning, and doubtless has continued to be, only growing fuller and richer as experience unfolded maturer thought and developed more varied capacities and gathered increasing power. Dr. Moors preached, as he lived, to serious and definite practical ends. Little speculative or controversial, usually, his sermons sought to enforce some needed truth of life. He had unusual power to gauge the motives and meet the comprehension of the average mind, and so became an instructor and inspirer for common duties and virtuous living. He thus fulfilled Emerson's injunction for spiritual help,—

"Tell them what they knew before,
Paint the prospect from their door."

Yet there was no lack of elevation or devoutness in this interpretation of the familiar things of daily life and its nearest duties. On the contrary, he was always a religious preacher. As one has said, he gave you back your own thought spiritualized. Few men speak more closely to the conscience, or set forth more genially or persuasively the transcendent worth of religion in connection with the common life. There was a directness and solemnity in his appeals, I well remember, that sometimes stirred the conscience very deeply. And there was a quality of sympathy and pleading earnestness in his prayers that made him seem to be born to be the comforter that many have sought and found in him.

Another characteristic of his preaching was an unusual freshness of interest, that belonged, perhaps, somewhat to the manner, but quite as much to the preacher's own living interest in his work. Dr. Moors had no part in the allusion that sacred things are made more sacred by severe and formal utterance. His cheery and human aspect did much to commend the word he had at heart to enforce, and the touch of wit gave frequent pungency to his word. As I have said, he was eminently a spiritual interpreter of the common thought, a minister of religion to the practical life. And to that life he had always a gospel to bring, a message to speak. It was the gospel he lived by, the message he had heard from the beginning, —the new-old gospel of divine sonship and of divine brotherhood in the One Fatherhood. Conservative of that, he was in all progressive,—perhaps, increasingly progressive in the last half of his public life. Certainly, he rejoiced with us all, as he told me, in the happy settlement—or shall we say transcendence?— of our denominational differences at the National Conference last fall, and the prospect thus opened for more hearty and united practical advance.

It accorded with the genius of Dr. Moors's mind and the bent of his whole nature to subordinate forms of thought to truths of life. He did not despise theology, as some among us affect to do,—no man

more urgent than he for clear thought and rational statement in religion, as elsewhere. But he knew that truth advances more by the witness and revelation of life than in the balancing of terms or the debates of sectaries; and he knew that all our speculations are but far approximations to the divine reality of Being. And so for him, as for most, the studies most helpful and the fullest revelation were closely joined with the nearest duties and the help of men, in the ways that seek to enlarge and sweeten and uplift the common lot. I return to this ideal because it sums up the story of the ministry of my friend, and holds the secret of his power and his large service. He was a student of life, that he might be a helper of men. So he grew by unwearied energy, effort, and enterprise to fitness and adequacy for the various public duties that the exigencies of the times brought to his hand.

Dr. Moors was no enthusiast or rash experimenter in all this. There are few men so little subject to illusion. His prudence was as great as his energy and activity, the coolness of his brain as the ardor of his heart. Indeed, perhaps I should have said thirty years ago—many I know have thought so—that balanced judgment and conservative common sense were his most distinctive mental qualities. But, if this were so, they were fused and energized by a deep spiritual purpose and living interest in all that concerns humanity. And so his work was strong and effective, as well as enterprising; and he came to be the man to whom many turned for counsel and leading. We had constantly to revise and enlarge our estimate of him, as we saw what he attempted and accomplished.

Dr. Moors's active and practical habit made him to be in demand in many circles. It was not strange that when the Fifty-second regiment was enlisted, largely among his parish and neighbors, he was wanted as its chaplain. As was to be expected, his service in this capacity was eminently efficient and valuable. All the reports have told us that nothing could have been more hearty and helpful than his efforts to serve the comfort of the men, and soften the fatigues and hardships of the camp, the hospital, and the march. A ride on the chaplain's horse, we were told, saved many a tired man from falling out. And in the days of wounds and sickness and death he was a cheery and comforting presence, a friend and comforter, whose word was not official, but vital and hearty. From the colonel to the color-guard comes united testimony to his untiring efforts and helpful cheer. The presence of so many comrades and fellow-soldiers here to-day is a fit remembrance of a good soldier's service to his country and his fellows. He was one of the "good chaplains," of whom there were not too many, but of whom we are glad to reckon an honored and efficient group among our fellowship of ministers,— Scandlin, Staples, Ball, Fuller, Babbidge, and others among the living and the dead. Dr. Moors was also the excellent historian of his regiment,—a regiment which has been especially fortunate likewise in having its story told by one who has come to hold a high place among the literary men of the country, in "The Color Guard," one of the best books the war produced,— and he was always looked for and welcome at its reunions. The affection and appreciation of his comrades were shown by their frequent calls upon him for pastoral service to the end of his life, and he found a considerable part of his widely scattered outside parish among them.

Dr. Moors was repeatedly called to serve his fellow-citizens in the legislature and in both its branches. And you know that he was a valued and always active member, and that he also served the State on important boards of charity.

But he never held a position to which he was better suited or in which his energy and wisdom were more effectively employed than that which he laid down only when he felt that his earthly work was done,—that of superintendent for Southern New England of the missionary work of the American Unitarian Association. His appointment coincided with the most enterprising and fruitful period of church extension in our body hitherto; and most heartily and efficiently did he enter on this work. I know that Secretary Reynolds (who, but for his own lamented death, would have spoken this tribute of remembrance) chose Dr. Moors for this work, with strong conviction of his fitness for it, and that he always found him a most valuable coadjutor and safe and helpful counsellor. The trouble

for Dr. Moors was not to found new churches: it was to leave them when well started in other hands. He found that the new churches were strenuous to have him stay with them as their pastor, and more than one was profoundly disappointed that he could not. His years in this missionary service were among the most active and fruitful of his life,—too active and arduous, as it proved, for his already shaken constitution.

A few years of weakness and broken work, then the long waiting, and now the end. Yet to the end there was hearty sympathy with the work he could not longer share, and kindly remembrance of the friends he often could not see. To the end, too, the old heartiness remained, and much of the old brightness and stalwartness of temper. Trustfully expectant, though not pretending to see beyond the veil, he faced the coming shadow humbly, yet with courageous cheer. Here, as always, he was

> "One who never turned his back, but marched breast forward."

I said that his life has been fortunate. It has been the good fortune of constant growth by laborious and faithful service, a good fortune self-constituted and assured. Nature did much for him in happy temperament, quick discernment, and ready sympathies; and he conserved and improved her gifts, to his own increase and the great advantage of us all. "As a wise master-builder," he laid deep the foundations of personal character, and so grew to fulness of service in rearing the structure of the church and of Christian society,—"a workman that needed not to be ashamed."

Several years before closing his work in Deerfield, Mr. Moors had been active in Unitarian missionary work, and had begun regular services in Greenfield on Sunday afternoons. The earlier Unitarian church here, ministered to by Rev. Winthrop Bailey, and perhaps others, had been for many years defunct. But there were several Unitarian families here, and others who sympathized in general with them; and Mr. Moors conceived it possible to build again the old waste places. How well he conceived and how efficiently he worked, the growing success of his active ministry of twenty-five years here bears witness. The story of this ministry is in all your hearts, and will doubtless be retold by one who knows its events and outcome better than I. But I know how his work grew, and how, sowing and reaping, you rejoiced together in it. It was his last service for you, and his last satisfaction, to plan and build with you this beautiful church; and we all were glad with you, and with him, that he lived to see it completed. At the dedication services, three weeks ago, no voice, I am sure, spoke more impressively than his silent presence, and no heart more gratefully and devoutly besought its consecration to the pure service of God and man.

His last service for you! Surely not then, nor now when he speaks of all his word and life have spoken before, from these memorials, and from the sacred associations and remembrances that gather with us. Being dead, he yet speaketh, and will speak. "The memorial of virtue is immortal. When it is present, men take example from it; and, when it is gone, they desire it. It weareth a crown and triumpheth forever, striving for undefiled rewards."

A wise master-builder! The structure he has reared will stand. There is nothing so secure as a good man's completed life. There is no work of man so abiding as the work in human hearts and lives. This fair structure he rejoiced to build with you will crumble; but the characters he has wrought to form, the lives he has blessed, are an imperishable memorial. This religious society, which he gathered and rebuilt, remains, and will bear witness of his energy, his wisdom, his devotedness, as of the faith and the divine ideal he lived by and for. In it he fulfils and inherits the promise to the servants of God of old: "Ye shall be called the repairer of the breach, the restorer of paths to dwell in."

Farewell, good pastor, helper, worker, friend, master-builder in the structure of character and of social and spiritual service! We—builders all, in our little or larger spheres—will build more bravely and plan more nobly and trust more cheerily and completely in the memory of thy finished work. Farewell!

The human soul cannot lose its essentially moral constitution.—*James Martineau.*

IN SPRING.

When Spring with flowers and whirr of wings
Comes close to greet our earth again,
And in her train such beauty brings,
We quite forget our care and pain.
We children are in God's good world,
And breathe the air of love on high.
To native joy our souls are stirred,
And heaven doth all about us lie.

'Tis selfishness and lack of love
That fills the earth with sense of gloom;
But, when the skies are bright above,
Then we escape the winter's doom.
We have the freedom of the bird,
Pure peace and bliss we can descry.
Our souls to happiness are stirred,
For heaven doth all about us lie!

WILLIAM BRUNTON.

REV. WALTER CLIFFORD MOORE.

In the death of Rev. Walter Clifford Moore at Trenton, N.Y., on February 25, the Unitarian church of that place, as well as the whole town, suffers a great loss.

Born at Belfast, Me., in the year 1857, he was cut off at the early age of thirty-seven. His education was received chiefly at Meadville, Pa., where in 1886 he received the degree of B.D., and soon after was settled over the Unitarian church in Pepperell, Mass. His second settlement was as pastor of the Unitarian church in Trenton, N.Y., in the year 1893. Here he was meeting with great success, and had made himself greatly beloved by the people, when he was stricken with the fatal malady which, after six months of weakness and pain, at length removed him.

He was a man entirely free from affectations or the smallest effort at self-display or personal glory. He was sincerity itself, his word invariably true, and his deeds straightforward and above-board. His conscientiousness was exceptional. He never spared himself, even when physically feeble, but exerted himself to the utmost of his strength, not infrequently beyond it. When the spirit was not depressed by the burdens of the body's infirmities, he was full of vivacity, geniality, humor, and enthusiastic interest in whatever was beautiful in art or nature, or whatever literature or society had to offer that was innocently enjoyable and uplifting. The atmosphere in which his spirit habitually moved was ever pure, sweet, and refined,—an atmosphere that those in his company instinctively felt should not be soiled by any coarse word or thought. His simplicity and purity of nature, his modest and unassuming spirit, had the same rare charm as the shy grace of a woodland violet. His affections were warm, tender, and true,—a devoted son and brother, an earnest worker for the cause of Christ, a true Christian,—in a word, a good man, in the fullest and most unreserved sense.

The most notable element in Mr. Moore's character, however, was his deep religiousness and reverence of spirit. In these days of doubt, when the spirit of scepticism, more or less open, oftentimes invades even the pulpit, it is pleasant to record his simple and unwavering faith in the spiritual world and the fundamental realities of the divine existence, love, and providence. Through all his long hours of illness and suffering it was this that enabled him to bear his pains with such patience and serenity. The shining shore beyond the veil was to him a bright reality, a sunny land filled with familiar forms; and he talked with his friends with beautiful trust and resignation about his approaching end.

As he said to a friend on the morning of his last day on earth, he always had, from his youth up, an instinctive faith in the future life. It never suffered eclipse, and his regret for his premature cutting-off from the land of the living was only for those dear to him and dependent upon him. For himself he had no fears, but took with confidence the Father's hand, to follow his leading through the deep waters to the heavenly home beyond.

JAMES T. BIXBY.

OUR LONDON LETTER.

Our London Unitarian churches have been engaged in a "Forward Movement." It has taken the form of a course of Sunday evening lectures on God, the Bible, Jesus, Christianity as the salvation of society, and heaven and hell. These have been delivered simultaneously from all our pulpits in the metropolis. Great preparations were made for this unwonted enterprise. Advertisements were inserted in the principal London papers. Two special pamphlets were prepared, giving a sketch of the history and principles of Unitarianism. These pamphlets, from the pens of Rev. Dr. Brooke Herford and Rev. W. G. Tarrant, B.A., editor of the *Inquirer*, are brightly and attractively written, and are of permanent value. They tell the story not only of the old, but also of the new Unitarianism,—not only of what it has been, but also of what it is in relation to the light thrown upon religion by science, history, criticism, and the philosophy of evolution. The week prior to the first lecture thirty-five thousand copies of these pamphlets were distributed from house to house in the immediate neighborhood of our

churches. In some instances they were returned with comments which betrayed neither openness of mind nor the sweet reasonableness of the Christian temper. But these indignant rejectors of the narrative of Unitarianism were few. In most cases the pamphlet and the printed invitation to the lectures were courteously received.

The results? In respect to the numbers drawn to the lectures, disappointing. On the first night the weather was arctic in its severity. Everybody about and above middle age was huddled around the household fires: everybody below that age was skating on the lakes and ponds, even some members of the "Lord's Day Observance Society" being affected with the exhilaration. Neither Unitarian nor Trinitarian preacher was warm enough to draw from the fire nor bracing enough to draw from the invigorating sport. But the audiences increased as the lectures went on; and they were largest of all at the last one. We left off as the appetite had become excited,—perhaps good policy. At any rate, we are by no means discouraged. It is not likely that the movement thus begun will be suffered to die out. In the autumn it will doubtless be renewed. Our armor has been brightened up, and will not be allowed to become rusty. Some good has been done. Whatever the effect on "outsiders," in the sense of making converts to our gospel, the co-operation of our churches in this work is a distinct gain. Our churches, as well as individuals, have been units, each going its own way. This movement has at least brought them into line, given them a sense of unity, linked them arm in arm, and helped them a little nearer to the realization of their being really "one body." Then another influence cannot return void. Besides the pamphlets I have referred to, other pamphlets and tracts explanatory of Unitarianism, to the number of many thousands, have been distributed from all the churches. In the case of each church, these publications have been placed on tables in the vestibule, and have been taken away in great quantities; while in many instances our literature has been voluntarily, and even eagerly, asked for, and in all instances has been freely given. Probably the results, in additions to our churches, will be very limited, indeed. Those of us who have had a good many years' ministerial experience do not look intently for rapid and numerous accessions to our congregations. These outward and visible signs of our work are not vouchsafed to us. But that we are powerful among many powerful factors in modifying the old Orthodoxy, in creating the new era of a rational and spiritual interpretation of religion, who can doubt? Thought has worked miracles, and will work innumerable more; and the Unitarian thought, carried into thousand of homes on the wings of the printed page, will work its way into many a thoughtful, quiet mind. Only, having put our hand to the plough, we must not look back. In the autumn, up again and doing!

In the death of Dr. R. W. Dale, of Birmingham, the Congregationalists have lost perhaps their most powerful preacher, certainly their ablest theologian. Dr. Dale was a born theologian. The poetic, the mystic, the ideal side of religion,—there was scarcely a touch of this in his nature. The forms of his thought ran in the Augustinian mould. But, though his conception of Christianity was fundamentally different from ours, it was a conception clear, definite, unshakable, based upon deepest convictions, presented always frankly and boldly, always fairly toward opponents, always calmly, always with examination of objections, and always in the lofty-toned language which he caught from the lips of Milton. His book on the "Atonement" has been, and still is, a great power in the orthodox schools of England and Scotland; and, indeed, all over the English-speaking world his writings have attracted attention, and communicated thought, life, vigor, to the minds of men. But I am inclined to think that it is as a Christian citizen rather than as a theologian that his influence will be most lasting. His religious opinions are being outgrown, even in his own community; but his conception of the inseparable connection between religion and civic duty is already one of the most vital and vitalizing conceptions of his age, and is destined to grow. It is true that he did not view with enthusiasm the later developments of social polities; but none the less is it true that one of the most character-

istic and most potent notes of his teaching was the obligation and sacredness of the duty of citizenship. One of his maxims of conduct was that Christianity is best shown in action. He put this into plain terms in his "Lectures on Preaching," delivered at Yale University, by speaking of "The Law of Christ in Relation to Public Duty." "For men," he said, "to claim the right to neglect their duties to the State on the ground of their piety, while they insist on the State protecting their homes, protecting their property, and protecting from disturbance even their religious meetings, in which this exclusively delicate and valetudinarian spirituality is developed, is gross unrighteousness." This was the rule of his own life. For himself, as well as for others, he applied the laws of Christianity to all the concerns and relations of life. No man ever set before himself a higher standard of duty and conduct. No man could have more nearly reached the standard he strove to attain. In every sense he was a powerful and notable man.

The third Annual Congress of the "Free Churches" has just been held in Birmingham. "Free Churches," being interpreted, means the Evangelical non-conformist churches that are free from State control, but not free from doctrinal trust-deeds or creedal tests or systems of theology as the true and ultimate criteria of Christianity. The "freedom" is not free enough to admit Unitarians into the Congress; and hence the churches which have stood in the forefront of the battle for civil and religious liberty, for political, social, and educational reform, for the service of man, for all causes that are honest, just, lovely, and of good report, and for personal godly living, are rigidly and expressly excluded. Some of our friends chafe under this policy. I am only a single voice, and therefore speak only for myself; but I have not the slightest feeling of irritation at being outlawed from this assembly by what seems to me a narrow interpretation of "freedom." Most certainly, I should never press for admission to a Congress which does not open its doors to admit me freely. I should prefer still to serve God and man in my own way, even in a minority of one, and quietly wait until these "Free Churches" are as free in reality and truth as they are in name, and so ready to receive me as graciously and unreservedly as Congregationalists, Baptists, Methodists, and Friends now receive each other. For the time will come when these "Free Churches" will recognize that the spirit of Christ is infinitely more than the name of Christ or than any theology about Christ. Rev. Dr. Berry, of Wolverhampton, in his Presidential Address gave a dignified defence of the exclusion of Unitarians as due both to the natural and inevitable logic of the Evangelical position and to the respect felt for the conscientious convictions of Unitarians. It was a reasonable defence. The tone and spirit of it were admirable. On the ground of logical consistency, with Evangelical doctrine as the basis of the Congress, it is unanswerable. But, then, we Unitarians shall not cease to protest against the orthodox non-conformists appropriating to themselves exclusively the title of "the Free Churches." Dr. MacKennal, for example, calls this Congress a "national representative Congress of the Free Churches of England." Dr. MacKennal is a most lovable man. To know him is to esteem him; but, for all that, we must tell him that in so denominating the Congress he is claiming for it a character and a position to which it is not entitled. Dr. MacKennal may bar us out of the Congress because we are prevented by our most solemn convictions from following with him; but to assert that a Congress from which the freest of the Free Churches are deliberately and of set purpose shut out is a "national representative Congress of the Free Churches of England" is as egotistic, as presumptuous, as unjustifiable, as unchristian, in some respects as ridiculous, as the claim of the Anglican State Church to be "*the* Church," or as the claim of the High Church to be "the Holy Catholic Church." The Congress of the "Free Churches" emphatically denies these claims, but sets up for itself a claim that is in spirit none the less narrow, arrogant, and exclusive. If our friends insist upon being logical, they should, in all honor and in fidelity to the facts, describe themselves as a Congress of the Trinitarian Free Churches.

The Congress discussed several "live" subjects,—Welsh Disestablishment, the Local Veto Bill, the Federation of their Churches, Woman's Place and Work in the

Christian Church, the Atrocities in Armenia. Perhaps I ought to say considered rather than "discussed," for the voices and votes on these questions were unanimous. The third of these subjects is of more moment than at first appears. Events seem to force upon these religious bodies the necessity of a clear and definite central organization. Three years ago, when the Congress was first devised, nothing further was contemplated than a united palaver in the manner and spirit of the Anglican Church Congress. But experience has opened up the possibility of closer union, and with local councils and county federations a movement has begun which will doubtless prove epoch-making in the history of English non-conformity. For one thing, it will gradually put a stop to the senseless rivalry between the sects which has obtained in many towns and villages. For another thing, it will enable the orthodox denominations to speak with one voice on the social and religious interests of the people. For still a third thing, it will exhibit to the world the fact that there is a greater essential unity underlying the relations of the orthodox non-conformist churches than can be traced in the post-Reformation history of the Established Church. By and by this federal principle will be widened out to include our own churches as workers for God and man, as forces that make for righteousness as truly and effectively as any of those by which they are now locked out of this organization. Or, if not, we shall still pursue our own course without wavering, confident in and enjoying that unity of the spirit which transcends all the unities of theology.

On the Armenian horrors public opinion is gathering tremendous force. This Congress spoke out with no uncertain sound. Prof. Agar Beet (Wesleyan) described the immediate position of affairs as being "an awful tremendous emergency." In view of the accumulating evidence of awful cruelties (such was the purport of the resolution) inflicted by Turkish soldiers on unoffending Armenians, men, women, and children, the Congress was asked to express its indignation that the Turkish government had so terribly violated the solemn engagement entered into at the Congress at Berlin, and to urge her Majesty's government to take the necessary steps to secure for the Christians of Armenia the protection promised them in the treaty of Berlin. Prof. Thoumaian, the Armenian exile, gave eloquent utterance to the sufferings of his race and kindred, modestly omitting to mention his own prolonged incarceration. He declared without hesitation that the object of the "unspeakable Turk" was frankly to extinguish the Christian communities in Turkey, which were the only progressive and civilizing forces in that country. Dr. Agar Beet said that there was really no need for further delay, and the government would probably welcome a little pressure. Eventually, therefore, the Congress adopted his views. Since then one of the most powerful and representative deputations that has ever waited upon an English Minister has spoken out to Lord Kimberley in words and in a spirit which prove that the English people are thoroughly aroused. Men of light and leading, of all political and religious creeds, were present, and with absolute unanimity they insisted that England, upon whom the responsibility chiefly rests, should take active steps to compel the sultan to carry out the reforms promised seventeen years ago. Lord Kimberley was thoroughly sympathetic. But there was still a feeling that the government "hangs fire,"—an uneasy suspicion that the solemn obligations of treaties which have so long been allowed to remain unfulfilled, and even the interests of humanity and Christianity, may be subordinated to the interests of the English holders of Turkish bonds. But we hope for better things. It is a fact to be remembered with shame that it was an English representative at the Congress of Berlin who urged the settlement of the Eastern question as it related to the Armenians, out of which the present difficulties and outrages have sprung. There is, therefore, need for the English nation to give such a mandate that its government will insist that these things shall no longer go on.

S. Fletcher Williams.

Hackney, London.

The pains we spend upon our mortal selves will perish with ourselves; but the care we give out of a good heart to others, the efforts of disinterested duty, the deeds and thoughts of pure affection, are never lost.—*James Martineau.*

CORRESPONDENCE.

To the Editor of the Unitarian:—

I enclose some extracts from a letter recently received by Mrs. V. O. Taylor, of Providence, R.I., from Nebraska. I think they will be of interest, as showing the actual condition in that afflicted district, and the very remarkable conception of Christian charity which appears to prevail at the Chicago Board of Trade.

Yours truly, H.

. . . No news of the outside world reaches us, unless sent by friends. The prospect for the coming season is another drought. No one has the courage to put out a crop, if they had the seed. A few have seed that their friends have sent them, or money to purchase it with.

There is no moisture in the ground. All the snow that has fallen has not exceeded four inches, and it has melted right away; and the hard winds and sun have evaporated it, so it did the earth no good. A light shower fell a few weeks ago, but did no good. In some parts rain has fallen.

The teams are in too terrible a condition to put out a crop, all so poor their ribs nearly puncture the hide, and some stagger as they walk. The men are nearly as badly off as the horses, for they have not had proper food. Thousands of acres will not be cultivated, even if it should rain. The State has done nothing to relieve the suffering or provide food or seed. They make propositions, and go no further. People are leaving all the time. They just start out, and are going until they find work.

It is hard to start away with no money. It seems as if no one can go and no one can stay. It is hard on the men to sleep outdoors these cold nights, and so much worse on the women and children. To-day is a dirt storm, and the sand and dirt blows so we cannot see across the road. . . . It is getting warmer; and we are so thankful, for nearly every one is barefooted. Some have had no shoes or stockings all winter, and hardly any clothes.

The Board of Trade of Chicago has sent in some wheat. They will not let more than ten bushels go to one man; and he has to give a note with two signers and a mortgage on the crop, and interest at ten per cent., and sixty-five cents per bushel for the wheat. The note has to be paid before the grain can be sold for any other purpose. There will not be much left after the note is paid and harvesting and threshing; and wheat sells in the fall at from twenty-two to forty cents, never for any more.

Hardly a farmer has any fowls, not over half a dozen; and hardly any cows give milk.

Well, I cannot write an interesting letter; for there is nothing but hard times and destitution to write about. . . . Maybe the next time I can write that it has rained. God grant it may.

[Mr. Richard C. Humphreys, 141 Franklin Street, is acting treasurer of the Boston Relief Committee.—Ed.]

APPEAL FOR THE "NEW WORLD."

Boston, Mass., March 8, 1895.

Dear Sir,—The National Conference of Unitarian and Other Christian Churches at its meeting in September, 1894, declared its great satisfaction with the honorable record made by the *New World*, and recommended the raising of an endowment of fifty thousand dollars ($50,000) to be placed in the hands of the American Unitarian Association as a trust fund, the income only to be used. The undersigned were appointed a committee on "the current support and endowment" of the *New World*. After careful consideration, we have concluded it to be unwise to attempt to secure an endowment at present; and we have therefore confined ourselves to the more immediate matter of the "current support" of the periodical.

The *New World* is now generally recognized as the principal organ in this country of theological learning, and the best thought on religious questions. It has also a European reputation, and attracts communications from the chief scholars on both sides of the Atlantic without regard to distinctions of sect or creed. It seems, therefore, very important to maintain and enlarge its circulation, which now exceeds one thousand copies. If it had a subscription list of two thousand, it would be self-supporting. We believe that, with the aid of a guaranty fund, this result may be reached within a few years. To this end we recommend that such a guaranty fund, of not less than ten thousand dollars, be secured, which shall be drawn upon whenever there is need to meet any deficit in the expenses of the *New World*. At our request Messrs. E. B. Haskell, Francis C. Lowell, and N. P. Gilman have consented to act as trustees to hold the title to the *New World*, to secure subscriptions to this fund, and collect and apply any part of it when necessary.

You will find enclosed herewith a blank pledge, giving the conditions of subscription.

The undersigned hereby subscribes the amount set against his or her name to a guaranty fund for the support of the quarterly review called the *New World*, upon the following conditions:—

1. No subscription shall be valid until the whole amount subscribed shall exceed ten thousand dollars.

2. The liability of a subscriber shall terminate at his decease, if he so stipulates.

3. When funds are needed for the support of the *New World*, the amount shall be assessed upon the subscribers in proportion to their subscriptions, and shall be collected and applied by Messrs. E. B. Haskell, Francis C. Lowell, and N. P. Gilman, trustees, or a majority of them, at their discretion. In no year shall such assessment exceed fifteen per cent. of any subscription.

We earnestly invite your co-operation in placing this important enterprise on a substantial foundation.

Edwin B. Haskell, Newton, Mass., *Chairman.*
James B. Thayer, Cambridge, Mass.
Francis C. Lowell, Boston, Mass.
George O. Shattuck, Boston, Mass.
John Mason Little, Boston, Mass.
William H. Lyon, Boston, Mass., *Sec.*
Sarah E. Hooper, Boston, Mass.
Helen Collamore, Boston, Mass.
Annette P. Rogers, Boston, Mass.
Mary L. Clarke, Cambridge, Mass.
John P. Forbes, Taunton, Mass.
Alfred Stone, Providence, R.I.
Austin S. Garver, Worcester, Mass.
Samuel A. Eliot, Brooklyn, N.Y.
Enoch Lewis, Philadelphia, Pa.
Thomas R. Slicer, Buffalo, N.Y.
Enoch Pratt, Baltimore, Md.
John Snyder, St. Louis, Mo.
C. C. Everett, Cambridge, Mass.
N. P. Gilman, Boston, Mass.

A UNITARIAN CREED.

Unitarians accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man. Some of their leading principles may be briefly stated as follows:—

They believe in one God, the universal Father, who is above all things and in all things, and who rules the world in righteousness, wisdom, and love. As the fatherhood of God implies the brotherhood of man, they hold that we show our love for God by helping to uplift and bless his children.

They believe that we are God's children by nature, the divine image in the soul being "the true Light which lighteth every man that cometh into the world"; and, since our life is the life of our Father, we are immortal, and capable of unlimited possibilities in character here and of infinite progress hereafter.

They believe that to obey the voice of reason and conscience in the soul is our highest duty, and that the office of religion is to inspire and help us in this obedience; that no one can do wrong and not suffer harm, but that no real harm can befall the righteous in life or death.

They believe in the religion of peace and cheerfulness, truth and integrity, purity and kindness; and their bond of fellowship is the desire to work together in the spirit of Jesus Christ for the worship of God and the service of man. A. R. B.

ONE UPWARD LOOK EACH DAY.

SELECTIONS FROM THE SERMONS OF REV. THOMAS T. STONE, D.D., OF BOLTON, MASS. *

Sunday.

The spirit is ever present, unheeded it may be, yet here alike in the peace and the commotion of mankind, coming forth evermore from its own deep to inspire and confirm whatever there is of bliss, and, when the gloom and storms are about us, to go over the highest wave, to soothe the swollen seas, to scatter the clouds and bring back the sun. Neither dead nor even asleep, it is alone eternal amid passing things.

Monday.

To love God and obey his voice, to love man and serve him by sweet and healing ministries,—this is to body forth prayer in charity, to convert the workshop into temple or closet, to raise toil into duty and to enliven duty into joy, to make piety human and philanthropy godlike. We must often go to the mountain that we may see the heavenly vision and pattern; but there we must not stay. We must go down when the word has been spoken, the vision seen, the pattern showed, though we may not think our faces have begun to shine. That is no concern of ours. We must go to fulfil the lowliest service, even if it be within the deepest shade of the valley.

Tuesday.

The first thing which our age needs is the perception, at least the hearty belief, of this

* Rev. Thomas T. Stone, who is now ninety-four years of age, is the oldest living Unitarian minister in America. The volume of sermons from which these selections are taken was published in 1854.

Divine Presence. The world seems near to us, surrounds us, presses hard upon us, holds possession of us. But this inner darkness is of ourselves, so that no sooner do we turn away from it, looking earnestly to the east, than it is already morning. As the light shines into our eyes, as the sound comes from every side into our ears, as the air enters with every breath we draw, so comes the Divine Presence to the waiting soul,—day-beam in which we walk, immortal word to refresh and cheer, fountain of life and joy.

WEDNESDAY.

Man works in and from God. And, as the Highest gives the material on which man tries his hand, so does he give also the mind which conceives, the soul which loves, the hand itself which shapes, and breathes the inspirations which quicken. Seen aright, God is indeed all in all. Mine be it, let each soul repeat, to build up in silent purity the temple of the Divine Presence.

THURSDAY.

We now have our liturgies and our hymns for the several hours of recognized worships; and through them, age after age, nation after nation, from east to west, in north and south, vast oceans severing them, many tongues dividing their utterance, give out their praises and their desires, their sorrows, their hopes, their joys. It is well wherever it is sincere. But there is a holier service, shut up within no walls, limited to no time—the liturgy of the soul living through nations and ages; the hymn of mankind born into the everlasting kingdom of God; love forever giving itself in service of all. Be this our psalm of thanksgiving.

FRIDAY.

Blessed be Thou, seen of no human eye, heard of no human ear, whom yet our souls confess and the mind beholds, whom our thoughts seek and our tongues praise. Blessed be Thou, with whose fulness nature overflows, and whose image man bears in his spirit and his higher love. Blessed be Thou, whom neither time nor space can measure, Infinite and Eternal Being! Seasons and ages pass: Thou remainest unchanged. Beauty shines through Thy numberless works: its source and soul Thou art. Love comes forth to redeem, to serve, and to bless Thy children. Love itself Thou alone art. Blessed be Thou, only Thou, now and forever! Amen.

SATURDAY.

Be thou sure the one Life shines now as ever, here as everywhere, to thee as to other souls. Thine evening walk in garden or forest, or in full cities of men, may bring thee back a holier Eden; and to thee wind or calm may bear the Eternal Word. On the solid earth or the heaving sea, in thy glad hour or thy sad wanderings, amidst all the scenes which nature opens and all the successions of thy joys and thy sorrows, the one Eye looks with infinite benignity on thee, the same Voice sounds through the universe into the depths of thy being. Fear not, nor doubt. To thee, lonely soul, the Father lives.

EDITORIAL.

The Unitarian Gospel. We ask our readers to give all the publicity they can to the article in this number entitled "The Unitarian Gospel," by Rev. Thomas R. Slicer of Buffalo, N.Y. Mr. Slicer makes this earnest declaration of the good news he feels inspired to proclaim at our urgent request, for the time is ripe and the demand is eager, for the most emphatic announcement of the gospel which Unitarians have to preach. Let it be known. There are souls that hunger and thirst for it, there are hearts that yearn for it, there are many minds in doubt and difficulty that wait for this revelation.

Moving Ministers. So many changes in pastoral settlements provoke the consideration whether the minor causes which lead ministers to move away to new fields of labor should not be considered rather as a challenge to fresh effort than as a warning to depart. The Cumberland *Presbyterian* has the following wise suggestions to offer on this matter:—

"A good many pastors feel that they are held back from the large usefulness and success which they crave by a lack of co-operation on the part of the people and by other untoward surroundings. You are sure that you could do better in a new congregation. But is it not probable that the hindrance is in you more than in your people or your environment? You should accept the lack of interest, the spiritual deadness, or whatever else it is that causes you to long for a change as a call to be more industrious and thorough in your pulpit preparation, more diligent in pastoral visiting, more earnest in prayer to God. Make your sermons better, study your Bible more, get out of the ruts,

clothe the old gospel in a new garb of fresh thoughts and illustrations. Instead of pining and planning for a new field, get new energy, new thoughts, new earnestness. Make yourself and your sermons new; and your people, who are perhaps as tired of you as you are of them, will also wake up, and, finding that their old pastor has become new, they themselves will follow your example, and become the new congregation you have been longing for."

The Unitarian Teacher. THE persecution of Mr. Lucas, the public school-teacher in London, England, because of his religious views, continues. The *Inquirer* says: —

"At the London School Board, Viscount Morpeth (son of the Earl of Carlisle) brought forward the case of the Unitarian teacher, Mr. Lucas, to which we drew attention a fortnight ago. This teacher had been 'relieved' from the duty of giving religious instruction, as he could not accept the Circular's theology; but, as several other teachers had been permitted to resume giving the Bible lessons with no further assurance than that they would give them as before the Circular was issued, it was carried in the School Management Committee that he also be allowed to teach as before, his teaching having been wholly satisfactory to the (orthodox) head-master. The majority on the board refused to accept the committee's recommendation, and after a long discussion shelved it by carrying 'the previous question.' Mr. Sharpe and Mr. Riley, who moved and seconded the shelving resolution, strongly insisted that no Unitarian should be allowed to give religious instruction. Mr. Diggle was less vigorous in his expressions, but no less determined in his opposition to the committee's recommendation, which, if carried, would have knocked the bottom out of the Circular. We understand Mr. Lucas will apply in some other form to be allowed to teach as before."

Irritability of Selfishness. WHAT medicine there is in loving service! How many hurried lives, ailing, complaining, seeking relief in drugs and nerve remedies, need to realize that the correct diagnosis of their case is "acute selfishness." This disease assumes as many forms, and attacks as irresistibly the weakest spot, as the virulent "grippe." There is the irregularly intermittent selfishness, recurring just as often as the returning pressure of some disagreeable duty. There is the persistent early-morning phase, which gradually softens under the ameliorating comforts of a luxurious home as the pleasanter hours of the afternoon approach, when the house atmosphere warms and flattering friends flutter in. There is the harsh chronic case that will sit up at night to vent its wakeful spleen, if the day-time cannot furnish enough victims. There is peevish, whining selfishness, weak, wailing, all-a-weary selfishness, and an endless variety. Some craving for continual sympathetic appreciation, others only for the opportunity to pour out their ceaseless story of complaint, their ills and aches, woes and distresses. Perhaps all varieties may be roughly classified into three great groups: —

1. Simple selfishness.
2. Surly selfishness.
3. Snapping selfishness.

All these sufferers do indeed demand the affectionate sympathy of their fellows; for, while they add to the great world's weight of sorrow, they add still more to their own. What joys of life are lost even to the simply selfish!

What sweet affection, what trusting confidences, what share of happiness, is withheld from the victims of surly selfishness! And what eternal misery of ceaseless irritation recoils upon the hearts of those who have succumbed at last to chronic snappishness!

A Little Love. A SUGGESTIVE limit of the effective helpfulness of little things is contained in the following newspaper paragraph: —

A ragged woman was crossing the corner of a public park in London where the children of the poor are accustomed to play, many of them barefoot. A burly policeman watches the woman suspiciously. Half-way across, she stoops to pick up something, and hides it in her apron. The policeman is soon after her, and demands, in no kindly manner, what she is carrying off in her apron.

The woman, apparently a good deal disturbed, refuses to answer. Whereupon the officer of the law, thinking she has doubt-

less picked up a pocket-book, threatens to arrest her if she persists.

Then the woman, reluctantly unfolding her apron, discloses a handful of broken glass.

To the policeman's stupidly wondering inquiry, what she "wanted with that stuff," she answered, "If you please, sir, I just thought I'd like to take it out of the way of the children's feet."

Ah! how many sharp and cutting fragments is it not in the power of each to take out of the way of the wandering feet of the children of God!

Manly Prayer. It is rather unexpected to find the author of "Treasure Island" and "Kidnapped" as a writer of prayers. Yet here is one which he composed and read aloud to his family the evening before his death.

It seems to us very beautiful and impressive. There is a note in it of old-fashioned and manly trust in the goodness and wisdom of God, which is in refreshing contrast to the wailing minor key of some modern piety: —

"We beseech thee, Lord, to behold us with fervor, folk of many families and nations, gathered together in the peace of this roof,—weak men and women, subsisting under the covert of thy patience. Be patient still. Suffer us yet awhile longer,—with our broken promises of good, with our idle endeavors against evil,—suffer us awhile longer to endure, and, if it may be, help us to do better.

"Bless to us our extraordinary mercies. If the day come when these must be taken, have us play the man under affliction.

"Be with our friends; be with ourselves. Go with each of us to rest: if any awake, temper to them the dark hours of watching; and when the day returns to us, our sun and comforter, call us with morning faces and with morning hearts,—eager to labor, eager to be happy, if happiness shall be our portion, and, if the day be marked to sorrow, strong to endure it.

"We thank thee and praise thee; and, in the words of Him to whom this day is sacred, close our oblation."

Quiet Work. It is well known that this country has more large telescopes than all the rest of the world combined, and yet our contributions to science have been relatively meagre.

It does not follow that because we have a big telescope we can therefore "see" the stars; that is, learn anything about them, and turn the knowledge to scientific account. For that it is necessary that at the little end of the telescope there should be a man carefully and mathematically trained.

The obscure professor who laboriously and conscientiously gives this training, unknown to fame, unhonored and unsung though he be, is yet as important a contributor to the great results achieved as is the millionaire donor of the telescope, whose good deed is recognized with acclamation throughout the land.

May we not gleam a grain of consolation here for the poor minister who toils in obscurity also, through a laborious lifetime?

It is of little use that we have the best laws and the finest political constitution. We shall never be able to use them in a way to make our country really free and happy unless our laws are applied and our constitution interpreted by men with clean hands and pure hearts.

To make such men through the influences of religion is what the minister gives his life to accomplish.

The immediate and visible results may not loom large in the public eye. Nevertheless, of all the labors for reform now going on, this is probably the most fundamental and important.

Materialism's Defeat. Materialism may be defined as the theory which accounts for all things by mechanical motion impelled by chance.

It asserts, in effect, that the real maker of the universe is, in all probability, an atom of carbon, a tetrahedron, made up of four primitive atoms.

It follows from this, of course, that man has no soul, and the universe no God. See Prof. Haeckel's recent book on "Monism: The Confession of Faith of a Scientific Man." There is, however, a very vigorous and healthy reaction going on against this school of thought. It is becoming discredited in the house of its friends. Herbert Spencer has disclaimed the materialistic teachings supposed to be found in his works. Huxley has poured the vials of his biting

scorn on those who assert that science has disproved the existence of a God.

Weisman having declared that design was the only alternative to natural selection, Lord Kelvin accepts the alternative, and says the universe shows overpoweringly strong proofs of intelligent and benevolent design. Mr. Benjamin Kidd takes a similar view; and now Mr. Balfour's "Foundations of Belief," strongly anti-materialistic, is the most successful book of the season, nine thousand copies having been already sold.

Ancient Libraries. When the Alexandrian library was destroyed by the Turks and Arabs, material was lost which would have made the dead past live and move and breathe again.

It is tantalizing to think what may have been among those perished manuscripts,—trustworthy records of the early life of Jesus, diaries of the apostles, letters of Paul, for instance. There now comes from the East a bit of news which makes the scholar's heart throb with hope.

It seems that the library at Alexandria was not the only one in those parts. There were collections in Southern Egypt and Abyssinia.

According to tradition, these were removed during the Mohammedan invasions to certain islands of the Znai Sea.

It is reported that they have recently been found there, and that the present king of Abyssinia is having them transported to the library he has built in his new capital.

It is more than probable, says the correspondent of the *Centralblatt für Bibliographie*, that valuable works will be restored to the Church.

The Deluge as a Fact! The German traveller, Von Schwartz, believes that he has discovered evidence, not only of the reality of the deluge, but also of the manner of its occurrence.

The region generally marked on maps of Asia as Mongolia was at no distant time, he says, an inland sea as large as the Mediterranean. There is on the face of the mountains surrounding this district a clearly marked line, showing unmistakably the water level. The existence of but a single line shows that this sea did not slowly dry up, but must have been emptied suddenly.

Von Schwartz professes to have found out how this happened. At the western extremity of this ancient sea he came upon an enormous breach in the rocky barrier, a deep valley, the sides of which are corroded and water-worn, like the cliffs of some storm-swept coast.

Within historic times, he thinks,—for the rocks have not yet lost their polish,—the enormous mass of water which covered Central Asia broke a passage through this valley in a stream at least fifteen miles wide and four or five thousand feet deep, rushing with a speed of which a mountain torrent, or even a cataract, can give only a feeble idea.

School of Ethics. The experiment begun four years ago, under the inspiration of Prof. Felix Adler, of a summer school for instruction in applied ethics, is now one of the expected events of the vacation months in New England. The school is to meet this year at historic Plymouth, as before, beginning July 8, and continuing five weeks. There are four departments of study,—Economics, Ethics, Education, and History of Religions. The names of the lecturers guarantee the exceedingly valuable results which have previously obtained.

The Department of History of Religions will make a special study of some of the religious tendencies of the day. The general subjects to be treated are: (1) Tendencies of Thought in the Churches (Christian and Jewish); (2) The Attitude of Recent Philosophy to Religion; (3) Religion in Literature since 1850 (English, French, and German); (4) The Relation of Church and State (in Italy, France, Germany, England, and America). Among those who are to lecture in this department are Prof. Henry S. Nash, Cambridge Episcopal Theological School; Prof. George T. Ladd, Yale University; Prof. Huff, University of Vermont; Prof. Adolph Cohn, Columbia College; Prof. Arthur R. Marsh and Prof. George P. Baker, Harvard University.

No laborious travels are needed for the devout mind; for it carries within it Alpine heights and starlit skies, which it may reach with a moment's thought, and feel at once the loneliness of nature and the magnificence of God.—*James Martineau.*

Departments.

AMERICAN UNITARIAN ASSOCIATION.

The sixteenth meeting of the National Conference of Unitarian and Other Christian Churches will be held at Washington, D.C., beginning Monday evening, October 21, and ending Thursday, evening, the 24th. It could not fail to increase the interest of the meeting at Washington, and to stimulate the enthusiasm of all our scattered workers everywhere, if all the conferences throughout the country should call attention to the coming National Conference, and with reference to it present the cardinal principles of religion in which Unitarians are all united. Our new sense of unity is the result of a revelation at Saratoga, not of a new creation. Having now discovered the exceedingly important thing in which we are at one, it would be helpful at this time to emphasize that agreement, and show the grounds for it. Concerning systems of metaphysics, philosophy, theology, and ethics, we are "many men of many minds." In the deep things of religion we are of one heart and one mind.

Many devices are suggested to increase interest in our institutions. The simplest is the best. Whoever puts himself in an expectant attitude before our principles, our opportunity, or our work, will find enough to excite his interest. "The hands which reach through nature, moulding man," will lay hold upon him in the form of convictions, which will not let him go. And yet, now weeks after the first announcement of it, there are Unitarian ministers who have not heard that a conference is to be held at Washington.

If any one loves the Unitarian Church more than he loves liberty and truth, he is not a true Unitarian. Whoever is ambitious to build it up as a sect merely, and cares mainly for the external tokens of success, has no proper place among the loyal adherents of our Church. There is no room in our movement for envy excited by more prosperous institutions, for jealousy of others who in other ways are striving to bring sweetness and light into the religious life of the people or for selfish antagonism of any kind. But, whatever other movements may go on, our Unitarian Church has an unquestioned duty to itself, its constituents, and to the world. It ought to stand ready to join with all other liberal workers. It ought to follow, if others are worthy to lead. All the more should our Church recognize its own special opportunity, gather up the spiritual energies of its four hundred and fifty societies, and then, speaking out of one common thought and religious purpose, multiply its influence a thousand times. In no way can we serve the cause of religious liberty and progress so effectively as by having an organization compact, living, and voluntary, of which the bond of union shall be a great central attraction.

The tidings which come from Santa Barbara that it is to receive a bequest of $5,000 from the late Hon. H. K. Winchester, a former member of the church, by natural association of ideas connects itself with the above remarks. A definite and permanent association has a life of its own. It has an increasing momentum. It becomes associated with the dearest hopes of the living and the memory of the dead. Gradually accumulating tokens of loving interest, it will grow up into stability and good fortune. Being allied with other churches, the influence spreads like the circles in a pool of water until every part is reached. Every assisted church which steps forward to independence and self-support achieves success for itself. It does more. It encourages those who in faith promoted the enterprise. It sets free money to be used for weaker churches. It encourages the original donors to greater generosity.

The British and Foreign and the American Unitarian Associations celebrate their seventieth anniversary this year. Messrs. Lyon and Barrows have been appointed to represent us in England. Rev. Albert Lazenby of Glasgow will speak in Boston. Dr. James Martineau on the 21st ult. passed his ninetieth birthday. Congratulations were sent to him by the directors of the American Unitarian Association and many others.

It is hoped that the expenses of the American Unitarian Association this year will fall within $100,000. It is to be feared that the floods of rain on Easter Sunday washed away several thousand dollars in contributions. Many churches have fallen into the habit of taking contributions on that day. If the day is pleasant, the contribution-box will probably come in full. But the subscription paper steadily pressed is the only trustworthy source of supplies.

The annual meeting of the American Unitarian Association will be held in Music Hall, Boston, Tuesday, the 28th inst., morning, afternoon, and evening. In the morning all the general officers and six new directors will be elected. The missionary work of the Association is now divided into five departments, of which the superintendents are: in New England, Rev. D. M. Wilson; of the Middle States and Canada, Rev. D. W. Morehouse; of the South, Rev. George L. Chaney; of the Middle West, Rev. T. B. Forbush; of the Pacific Coast,

Rev. C. W. Wendte. For the information of many not familiar with our work, these facts are cited. They ought to be familiar to all members of our congregations. These five superintendents co-operate with the General Secretary at Boston, and through him with the directors. Each in his own department is expected to receive applications from all who desire to acquire a knowledge of our principles, to organize scattered liberals into churches, and to solicit aid at the beginning of what promise to be self-supporting movements. In the Unitarian Church no authority is given to any minister over his congregation or to any organization over a church. We have no bishops or sub-bishops; but by mutual consent, by mutual service and helpfulness, it would be possible to increase in manifold degree the working power of all these servants of the churches. They might become channels through which would go currents of enthusiasm generated in many different ways. The churches can degrade their officers to the rank of mere officialism: then they would get only the service of officials. They may elevate their servants to the highest rank by giving them the highest duties to perform. GEORGE BATCHELOR.

SUNDAY-SCHOOLS.

Twenty-seven Sunday-schools have already introduced the "New Song and Service Book," issued by the Unitarian Sunday School Society. In Massachusetts at large,—Bernardston, Bolton, Rockland, Quincy, Malden, Melrose Highlands, Sherborn, Wayland, Arlington, Woburn, Hingham, Waltham, North Easton, Fairhaven; in Boston,—All Souls' Church, Roxbury; Neponset, Allston, Norfolk Sunday-schools. Andover, N.H.; Farmington, Me.; Hartford, Conn.; Shelbyville, Ill.; Cincinnati, Ohio; Newport, R.I.; Hamilton, Canada. Also two Universalist Sunday-schools, one in Connecticut and one in Massachusetts. An error was made in the last *Unitarian* with regard to the price. There is only one edition. Handsomely bound with leather back, cloth sides, and colored edges. Pages 339, with a very full index. Price, 40 cents for single copy, sent by mail postage prepaid. $4.00 per dozen.

There is to be a Summer School at Clark University, Worcester, Mass., of special value to Sunday-school teachers. The President, G. Stanley Hall, who is of a liberal type of mind, will give a special course of lectures on "The Sunday-school and Methods of Religious Training for the Young." In the list are several other courses of lectures, many of which will indirectly contribute valuable suggestions for Sunday-school methods of instruction. The lectures will be given by the regular professors. It is proposed to open all the resources of the university,—books, apparatus, buildings, rooms, diagrams, etc. The session will last from Monday, July 15, at ten o'clock, to the evening of Saturday, July 27. The fee for all courses and every privilege will be twelve dollars for one week, or twenty dollars for the two weeks, payable in advance. Board can be obtained at moderate rates near by. This is a fine opportunity, and combines recreation and study under delightful auspices. Pamphlets will be forwarded on application to Clark University, Worcester, Mass.

The Unitarian Sunday School Society will hold its regular anniversary meeting on Thursday afternoon, May 30, with an attractive list of speakers and subjects worthy the attention of our thoughtful teachers. The rank and file of our denomination, who have its interests most at heart, fail not to see that at this juncture in our affairs the cause of the Sunday-school is most important. Where is our future if the young people are not trained into habits of intelligent loyalty and abiding enthusiasm? Contributions come to the treasury of the Sunday School Society from sources that have not been in the habit of giving to this object for several years. This, too, is a token of increased appreciation of work for the young people.

The Chicago Sunday School Society will hold an annual meeting on Friday, May 17. In certain directions our young associate in the Sunday-school field has accomplished and is doing valuable work. What relation the Chicago Sunday School Society will take to the new Liberal Congress and its movement remains to be seen. The lessons prepared by Rev. Mr. Crooker the past winter have been full of scholarship. The new "Unity Services and Songs" for Sunday-schools has met a warm welcome from certain sources. A plan of lessons by W. C. Gannett for young pupils, based on nature, is one of the promises for next year from this publishing source. Rev. Mr Gould, the secretary, is a very earnest worker, and evidently believes most heartily in the Sunday-school cause.

The following words spoken to teachers by Dr. G. Stanley Hall are of first rank: "The value of your teaching is not the information you have put into the mind, but the interest you have awakened. If the heart is trained, the rest grows out of it. Interest the heart, the feelings, the emotions; for they are the fundamental facts. The mind is evolved out of heartiness. People do not have mind worth thinking of unless they have capacity for sensitiveness. The characters of great men prove this.

Whether in picture or in prose, we are always coming up against the great fact that it is enthusiasm that governs the world. We have not realized the educational possibility of it."

By request, a complete set of the publications of the Unitarian Sunday School Society has been sent to Harvard College and Clark University. The manuals on the list of this society are now so complete in most directions as to furnish a very comprehensive array of resources for the religious and moral training of the young. Owing to the increase of primary and kindergarten departments, there is a call for something in the way of text-books and cards for this line of instruction. The Sunday School Society will endeavor to meet that want next year.

Inquiries are often made as to good reference books for a Sunday-school library, not many, but of working value. I should mention Carpenter's "Life in Palestine when Jesus lived"; Smith's "Bible Dictionary," American edition; Gannett's "Childhood of Jesus"; Thompson's "Land and the Book"; "A Handy Commentary on the New Testament"; "Bible for Learners"; Trumbull's "Lectures on the Sunday-school." There is always a use for such a book as Young's "Concordance."

EDWARD A. HORTON.

THE NATIONAL ALLIANCE OF UNITARIAN WOMEN.

The April meeting of the Executive Board was held at 25 Beacon Street, Boston, on Friday, April 12, with an attendance of eighteen. The president was welcomed after her Southern journey, of which she gave a most interesting account. At Asheville she was told of the little library of Sunday-school books which has lately been transferred to one of the pubic school buildings, where it will reach a larger number of children. The books remain the property of the Alliance Branch; and the secretary, Mrs. E. E. Heston, is to be present at the school every Friday to give out the books to those wishing to read them. It is very desirable to add to the present small number of books any books of an unsectarian character suitable for children or for teachers and parents. Branches wishing to contribute may send to Mrs. Heston, 56 Bailey Street, Asheville, or to Miss Florence Everett, 25 Beacon Street, Boston.

As the National Conference will hold a session in Washington, D.C., October 21–24, 1895, a biennial meeting of the National Alliance must also be held at the same time and place. A committee of arrangements has been appointed, with Mrs. Dix as chairman. It is hoped that in those States where there is no director the necessary number of members may be gained, that directors may be elected at the coming meeting. One hundred members are needed to secure a director.

The appeal for Mrs. Sarah Pratt Carr, the missionary in Hanford, Cal., brought $25 from twelve Branches. As the sum wished for was $150, and the Branches number more than 150, each Branch, by giving a small amount, can help to raise the whole sum easily. Since the last report $250 has been given by the Alliance to the Montana School; $106 to St. John, N.B.; $120 to Ithaca; $35 to Hamilton, Canada; $105 to Rochester, N.H.; $50 to Rev. N. Shultz; $60 to Rev. Mr. Gibson; and $110 for other Southern work. Various smaller sums make the amount appropriated this month by Alliance Branches exceed $1,600. Money is still needed for St. John. The "van enterprise" of Mr. Bland has interested many Alliance and Post-office Mission workers. He travels through Kansas distributing literature and books from a van or wagon. Good miscellaneous reading, Unitarian tracts, papers, and sermons are all useful to him; and he would be glad to receive a little money with which to purchase nets for the horses, glass windows for the sides of the wagon, and a few similar luxuries, which might add to the attractiveness of the travelling mission. His address is William Bland, Olsburg, Pott County, Kansas.

The chief interest of the April reports centred in those from the director for the Branches in the Suffolk Conference. As she is soon to remove from Boston, these reports are probably the last from her in this capacity. Within the last month a new Branch has been formed at Bulfinch Place Chapel, making twenty Branches under the jurisdiction of the Suffolk director. Once each month a meeting has been held at 25 Beacon Street, Boston, at which the officers of the Branches have been present; and all the reports show the effect of the care and attention bestowed upon the work by the director, who has faithfully fostered every line of activity. Full of life, also, are the Branches that gather about the director of the South Middlesex Conference. At the last monthly meeting of the officers thirty ladies listened to the story of Ramabai's school in India by Mrs. Andrews. The Arlington Branch invited the parish to an old-fashioned supper and dance in ancient costumes. Most of the Branches attend to the Post-office Mission, and Cambridge has lately corresponded with a Baptist minister who is "interested in *Unitarian sophistries.*" In North Middlesex, Essex, and Plymouth sections the Branches are equally active and enterprising. The work in the western part of Massachusetts is not yet done by individual Branches; but the Worcester League and

the compound Branch of Franklin County are following the same lines, with regular meetings, where able and helpful papers are read and discussed, and all the interests of the Alliance are considered. A new Branch has been formed at Wolfeboro, N. H., making the fourth this year in that section. The director says: "The women of Wolfeboro are earnest and energetic, and for a long time have had an active society, called the 'Social Circle.' At the annual meeting of this circle a few weeks ago they 'voted to change the name to the Wolfeboro Branch of the Women's Alliance, and become a part of the great whole.' The following officers were elected: Mrs. E. H. Lord, president; Mrs. Ida M. Clarke, secretary and treasurer. They have arranged a set of by-laws, and propose to hold regular meetings the fourth Thursday in each month from October to June, inclusive, and intermediate meetings for sewing."

The Vermont Branches report themselves as prosperous. At Windsor the Branch is small; but they are faithful, and work hard for their church and the cause. At Brattleboro they seem to be doing finely. They have a study class, Post-office Mission, and Cheerful Letter Committee; have had eight meetings during the winter, with the subject for study, "Unitarianism, and its Great Men." The Post-office Mission Committee have received several applications for Unitarian literature. Through the Cheerful Letter Committee they have sent a birthday box to an old lady in Illinois, and have sent away many books and papers. They have now sixty-eight names enrolled on their book as members of the Alliance. That is a remarkable number for a Branch not yet a year old.

The Branches which belong to the Channing Conference, which includes Rhode Island, a part of Massachusetts, and Connecticut, are among the most active and flourishing. A new one has just been formed at New Bedford, largely due to the enthusiasm inspired by the corresponding secretary present at the recent conference. The Branches at Taunton, Fall River, and Newport are excellent; and the two Branches in Providence are always well to the front. At the First Church they are considering the plan of establishing a Unitarian headquarters for the distribution of literature, etc., in the church parlors.

The reports this month included the Pacific Coast and the Rocky Mountain sections. The Branch at Salt Lake City, under adverse circumstances, has been really successful, holding meetings and helping toward the expenses of the society. The Branch, by industrious, faithful persistence, has raised $480 this year. At Cañon City the topics considered at the Alliance meetings have been "Unitarianism in Literature," "Patriotism," "Justice, not Charity, the Need of To-day." Colorado Springs and Denver are doing well. The compound Branch on the Pacific Coast is composed of the women of many societies, some of them small, but all energetic and loyal. The Branch in San Francisco, called the Society for Christian Work, is one of the largest in the Alliance, reaching out and touching the life of the city in a hundred different ways, as an Alliance should do. As a national organization, the Alliance has justified the wisdom of its projectors.

EMILY A. FIFIELD, *Rec. Sec'y.*

THE NEW YORK LEAGUE OF UNITARIAN WOMEN.—The April meeting of the League was held at Unity Church, Brooklyn, with an attendance of three hundred and fifty, President Hooper in the chair.

After the reading of the reports of the secretary and the treasurer, Mrs. Bishopric presented her summary of the religious news of the month.

The Philanthropic News Committee brought forward Miss Dean to speak for herself in behalf of the Industrial Training School for the colored people at Manassas. She aimed to give a brief account of this enterprise during the five years of its existence. One hundred acres of the old battlefield have been secured as a fitting spot upon which to build this school for the elevation of the Negro. Her straightforward, unaffected tale, told in so characteristic a way, now in tears, now in smiles, had a powerful effect on her audience, as was shown by the collection of $116.70 for the school taken in response to a call from the house, notwithstanding the fact that it immediately followed a collection for our needy friends at Hamilton church, Ontario.

The subject for the day was "Three Famous Women: Lucretia Mott, Lydia Maria Child, and Dorothea L. Dix." The first of these was presented by Mrs. James H. Morse of New York, who aimed to tell *what* rather than *who* was Lucretia Mott. Living, as she did, in those stirring times before the war, her strong qualities had an ample chance to develop. One characteristic was her feeling of equality with all she met. She had a genius for humanity. With the courage to do and dare, she early associated herself with the Abolitionists. Her life was full of noble action.

Mrs. John W. Chadwick of Brooklyn followed with a paper on "Lydia Maria Child." Her literary talent and original mind showed itself at an early day, and her first published books were well received. However, when she took her stand as an Abolitionist, she suffered loss of friends and literary prestige. Even the privileges of the Boston Athenæum were withdrawn. Mrs. Chadwick called attention to her book

on comparative religions, "The Progress of Religion," as marking an epoch in this line of thought by its originality.

Miss F. G. Davenport of Brooklyn gave an account of the third character, Dorothea L. Dix, who, although of a retiring disposition, shrinking from notoriety, has, by the great reforms she has fostered, made her name known and respected. Believing in the rational and curative treatment of the insane, she visited hospitals and asylums on her investigating tours, and published the results of these researches, in order to educate the masses, and through legislation carry out the reforms she advocated. And, having secured more humane treatment for this class of unfortunates, she turned her attention to the almshouses and prisons, not only in this country, but in Europe, everywhere carrying success with her. With her great tenacity of purpose and her power to stand alone, Dorothea L. Dix has pushed forward her philanthropic ideas, and made a name for herself among the foremost of American women.

After a hymn and the Lord's Prayer the meeting adjourned.

ALICE P. JACKSON, *Rec. Sec'y.*

GUILDS.

WILLIAM ELLERY CHANNING.

Read before the Charles H. Wheeler Guild in Winchendon, Mass., by Grace E. Howard.

In a quaint, old-fashioned house in Newport there was born, April 7, 1780, one who cared more for truth than for form, for character than belief,—the great liberal preacher of America, William Ellery Channing.

The earliest description given of him is from an aged relative, who says, "I remember William as a boy three or four years old, with brilliant eyes, glowing cheeks, and light brown hair falling in curls upon his shoulders, standing by his mother's side on the seat of the pew, looking round upon the congregation." Those brilliant eyes were one of his chief personal charms in after years.

Channing was sent to school so young that he had to be carried there. As a pupil, he is said to have been patient and diligent, but not remarkable for quickness of perception. Indeed, like many men afterward distinguished for intellectual power, he was thought dull. His favorite pastime was preaching, and he early earned the title of "Little Minister."

In disposition he was, for the most part, grave and reflective, and was very fond of lonely rambles on the beach. Sufficient fire, however, was latent under his mildness to give him energy, if occasion demanded. At one time he flogged a boy larger than himself who had imposed, as he thought, upon one weaker. Channing was naturally good, quite the despair of his playmates, to whom he was often held up as an example by doting teachers.

Mr. Channing's father was a well-read lawyer. His temper was remarkably good. His habits, also, were correct,—temperate, industrious, mindful and observant of all the duties and proprieties of life. And William's principles were permanently fashioned by his example. As a leading lawyer, his father necessarily received at his house various eminent men who visited Newport; and of Dr. Stiles, once pastor there, afterward president of Yale, Channing has said, "To the influence of this distinguished man in the circle in which I was brought up I may owe, in part, the indignation which I feel toward every invasion of human rights." He was influenced, too, not a little by a confidential servant, Rachel De Gilder, a Baptist woman of strong religious principles. She had been converted by a Mr. Eddy of Newport, afterward known to have been a Unitarian. Her views were uncommonly cheerful, and it would be interesting to learn how far suggestive words dropped by her in conversation became germs in the boy's heart which ripened into the theology of his manhood. At the age of twelve he was sent to New London to prepare for college; and it was while there that his father died, leaving Mrs. Channing very poor, with nine children to support. But Channing went on with his studies, and, when fifteen, entered Harvard.

A classmate wrote of him at this time: "In one particular he far excelled all his classmates, and I mention it because it is precisely that which in after life constituted the basis of his fame. I mean his power of varied and sustained written composition." But Channing said of himself that he did not gain the charm of style referred to without effort, that his first attempts were most awkward, and that he accustomed himself to compose mentally while walking to and fro from the college, as well as devoting a good deal of time to elocution and rhetoric.

During his college life he joined cordially in social pleasures, though with strict regard to temperance, invariably declining wine at all entertainments. In his Junior year he wrote to a friend, "I have no inclination for either divinity, law, or physics." Later, however, he so seriously thought of becoming a physician that his grandfather wrote to him at length in relation to the duties, and sent him lists of medical books to read. "But in my Senior year," he writes, "the prevalence of infidelity, imported from France, led me to inquire into the evidences of Christianity; and I found out for what I was made,—a

minister, to help others to be 'sons of God.'"

But, upon leaving college, Channing felt it necessary to earn his own means for further education, and in his nineteenth year went to Richmond, Va., as a tutor. In Mr. Randolph's family he met many eminent men; and here, also, he saw many of the iniquities and miseries of slavery. While here, too, much night study and too thin clothing broke an originally strong constitution; and seeds of disease were sown which years of scrupulous regard to health could never root out.

From Richmond he writes: "I am studying divinity harder than ever. I once called myself a Christian, but till lately I knew not the meaning of the word. I entreat you, Shaw, not to absorb yourself so much in political pursuits as to lose sight of the most important of all your concerns. The distinguishing duties of our holy religion are humility, purity of heart, forgiveness of our worst enemies, forbearance under the heaviest injuries, detachment from the pleasures and pursuits of this world, and supreme affection to God. As charity is among the first of Christian virtues, Christianity necessarily requires of us an active life. It requires us to mingle with our fellow-men and exert ourselves in promoting human happiness. By 'detachment from the world,' then, I do not mean monastic retirement. You cannot do too much good in the world."

He returned to Newport in July, 1800, where he remained for a year and a half, devoting his time to theological studies. Then, in December, 1801, being elected to the office of regent in Harvard University, he continued them there. Dr. Pierce says: "He received the usual approbation to preach, I think, from the Cambridge Association. As there was then no divinity school and he was peculiarly reticent about committing himself on points of difference among Christians, and was also supposed to be in familiar correspondence with his grandfather Ellery, who had the reputation of Orthodoxy of the Hopkins stamp, suspicions were entertained by some that he himself would enlist on that side."

But any doubts as to the actual state of his opinions, however, are put at rest by his own testimony, as given in later years. "There was a time," said he, "when I verged toward Calvinism; for ill health and depression gave me a dark view of things. But the doctrine of the Trinity held me back." His preaching at once attracted attention for its fervor, solemnity, and beauty. The general admiration felt for his spirit and genius is proved by the fact that he was immediately asked to preach in Boston, as a candidate for settlement, by the society in Brattle Street and by the society in Federal Street. He at length decided in favor of the Federal Street Church, —not only because the weakness of that society enlisted his sympathies, but because he was fearful that his health would not permit him to carry on the work of the larger society in Brattle Street.

During the earlier years of his ministry he is described as having the air of one absorbed in his own contemplations, and looked careworn, weary, and anxious. Society seemed distasteful to him. However, when any troubles or griefs were brought to him, solemn counsels were always gently given. In after years he overcame this repugnance to society, and was especially fond of having children and young people about him. Dr. Channing married his cousin, Ruth Gibbs, in the summer of 1814.

One of the great beliefs of Unitarianism which Channing taught was reason in religion. He could not adopt a creed, he could not believe simply on authority: he used his reason about religion as about any other matter. The secret of his success lay in his insistence upon a spiritual life. His great themes were character, holiness, truth, freedom. As long as he lived, he was the great leader of Unitarians, who have understood his breadth of view and spirituality even better since his death than before. And not only was he a religious reformer, but a social reformer as well. He spoke for peace against war, for the anti-slavery and temperance movement, for the poor and uneducated everywhere. His work on Slavery had a wide circulation, and he published six volumes of sermons and essays; but, really, the chief inducement which led him to put forth this edition was —as was usually the case with him—to be of benefit to some one else,—this time a brother who was turning his attention to printing and editing. From first to last authorship was the accident of Dr. Channing's life. With greater physical vigor, he would have been an evangelist, preaching far and wide.

The church in Federal Street was removed to Arlington thirty years ago, Dr. Channing still continuing to be its pastor, I think until his death, though, as his colleague became by well-earned influence peculiarly the pastor of the congregation, he felt himself more free to devote his time and thoughts to larger interests of truth and philanthropy.

During the later years of his life he spent several summers in Lenox. Here he found a goodly circle of cultivated and congenial friends, not least among whom were Catherine Sedgwick and Mrs. Kemble. He frequently preached in the Lenox Congregational church; and it was in this church that he delivered the last public address of his life, on "Freedom of the Slave," it being the one hundredth anniversary of emancipation in the West Indies. This was in August, 1842. He died at Bennington, Vt., in October of the same year.

A few summers since, while sight-seeing in Newport, I noticed a simple, modest brown stone church, partially screened by lovely vines,—the Channing Memorial. Nothing grand or pretentious, yet firmly built and beautiful, it seemed a fitting memorial of him for whom it stands, William Ellery Channing.

Rev. Frank L. Masseck of Mount Vernon, N.Y., desires to obtain suggestions for the study of Emerson in classes similar to the outlines furnished by the Bureau of Unity Clubs for other authors. If any classes or clubs which have done work in this line would send programmes or other suggestions to him, he would be greatly obliged for such helps.

There was a business meeting of the National Guild Alliance held at the American Unitarian Association Building in Boston April 17. Preparations were begun for the annual meeting of the Alliance in Anniversary Week. This will occur on Wednesday afternoon, May 29, at three o'clock, in Channing Hall, a business meeting preceding at two o'clock in Room 10. Each guild should send minister and two delegates to the business meeting. Reports will be read and officers chosen. Let each society also send a good delegation to the mass meeting, at which there will be addresses, singing, and reports from guilds by members. Rev. S. H. Camp of Brooklyn, Rev. C. J. Bartlett of Kalamazoo, Rev. W. I. Lawrance of Meadville, Rev. S. M. Crothers of Cambridge, Mrs. Charles G. Ames of Boston, and Rev. B. R. Bulkeley of Chicago are asked to give addresses.

We are pleased to record the organization of a new society in Allston, Mass., called the Unity Guild. It grew out of a Lend a Hand Club which had existed for several years in Unity Church. This new society starts out with promise and encouragement. It meets every Sunday evening. We notice among the subjects chosen for papers and conference "Prayer," "Service," "The Light Within," "The Light of the World," "Evil Speaking." Besides the officers, there are Executive, Musical, and Fellowship Committees.

Miss Kate L. Brown says that "the Guild Alliance has gone more than half-way in friendly association with the Women's Alliance." At the late conference in Channing Hall Miss Lilian Clarke spoke of study classes, and Mrs. Fifield of the general work of the Alliance. We ought to welcome such friendly co-operation.

At the conference mentioned the guild at Winchendon, Mass., had a golden word of praise from Rev. A. J. Culp, who said of it, "It has never once disappointed me, but has always done more than I have asked." The guild had increased the sense of responsibility among the young people. The society has had in charge all the charities of the town. Miss Brown recently visited this active guild, and confirms the report.

The Guild of the Disciples, Groton, Mass., is reported as in a "healthful condition." It is composed of and conducted by the children of the Sunday-school. This feature, we think, differentiates it from almost all other young people's religious societies.

Rev. E. J. Prescott of Kennebunk, Me., in his address given at the conference, spoke of the fact that the guild had brought to an interest in the church those whom the church itself had hitherto failed to reach.

Word comes from Exeter, N.H., saying of the guild, "We were never so active and successful as in this our eighth year."

The Winkley Guild of Bulfinch Place Chapel, Boston, also has had a very successful season.

Although there is no minister over the church in Concord, Mass., the guild of the First Parish "is holding its own," and pursuing the interesting series of subjects marked out in the fall and already mentioned in the *Unitarian*. On several occasions ministers were asked to speak on appointed topics, as a new feature in this season's work.

On the evening of March 19 Dr. Edward French, a member of the parish who has recently travelled in Mexico, gave an illustrated lecture, "Across the Neck of the Continent," for the benefit of the Channing Guild, Concord, N.H. The lecture was very interesting, and was well attended. Dr. French's kindness was much appreciated by the guild, to whom the lecture netted $25.

B. R. Bulkeley.

TEMPERANCE WORK.

About five thousand copies of the temperance service prepared by the Unitarian Temperance Society in memory of the life and work of Mrs. Mary A. Livermore were used, in about fifty of our Sunday-schools, on March 17 or later. The service proved an easy one to use, and was very much liked. Copies may be ordered at any time. The New Book of Song and Service for Sunday-schools, issued by the Unitarian Sunday School Society, contains a special service upon "Temperance" and two temperance hymns, besides a large number of hymns admirably fitted for lessons upon self-control and helpfulness, equally suitable for temperance occasions.

It will be interesting to those who knew about the effort made by the Unitarian Temperance Society a year ago to secure a special appropriation from Congress, to enable the Department of Labor under Mr. Carroll D. Wright to investigate the liquor traffic, to learn that the necessary authority to proceed has been given to this department, though without a special appropriation. It is understood that the investigation will begin at once. Mr. Wright has long been favorable to such an investigation, and the friends of temperance are to be congratulated that the work is to be in the hands of so able and fair-minded a man. We may hope for many useful statistics and much trustworthy as well as valuable information. This is what the temperance cause has so much needed. No one knew which figures and statements to trust, fearing the prejudices and mistakes of both sides. Let us hope that Mr. Wright will be able to discover and report the exact truth, without regard to temperance theories of any kind.

The Massachusetts bill for regulating the liquor traffic in places voting for license, modelled upon the Norwegian system, though with extremely important additions and modifications, has been again defeated in the legislature. The cause of this defeat, so much regretted by a large number of our leading citizens, was the united opposition of the extreme Prohibitionists and the liquor men. It may be readily supposed that their respective reasons for opposing the bill were quite different. The one feared it would fail, the other that it would succeed. At the same time many Prohibitionists argued both ways, now fearing that it would fail, and thus cause more drinking and drunkenness than at present, and then again arguing that, once begin this method, and all the no-license towns would give up local prohibition and adopt it. It seemed to some of us that these two lines of argument rather nullified each other. At all events, there is a deep feeling of regret among a large number of temperance advocates that this experiment is not to be tried. The bill was as carefully drawn, and contained so many excellent features, even apart from its central idea, that its defeat is a great disappointment.

The annual meeting of the Temperance Society will be held at Boston in Anniversary Week. This will be the first meeting of the incorporated society. We hope that a large number of our members will be present.

A conference of Unity Clubs, guilds, and the Temperance Society was held recently in Channing Hall, Boston. The temperance question was represented by Rev. D. N. Beach of Cambridge, who spoke eloquently upon the Norwegian Bill then under discussion at the State House. The cause of the Unitarian Temperance Society has been presented at a number of local conferences of late, thanks to Rev. George H. Hosmer, formerly secretary and now one of the directors of the society. Mr. Eliot will present the subject at Plymouth in May before the Plymouth and Bay Conference.

In answer to the argument that men must drink a little, in order not to get tired in work, Dr. B. Ward Richardson recently said: "When Mr. Weston was doing his great feat of walking a thousand miles in a certain number of days, he finished his journey by walking one day from Brighton to London. Dr. Alfred Carpenter, Dr. Norman Kerr, and myself went to meet him; and he arrived in London without having once stopped on his journey, and, on being examined, was found perfectly sound and in good condition. When asked about it, he said, "If I had taken one glass of sherry, I should have broken down."

C. R. Eliot.

LITERARY NOTES.

"The Foundations of Belief." Introductory to the Study of Theology. By Arthur James Balfour. New York: Longmans, Green & Co.—This remarkable contribution to the religious philosophy of our era is attracting considerable attention among leading thinkers of all philosophical and theological schools. Mr. Balfour, in brillant essays from time to time, has already shown himself capable of original work in whatever field he enters. Here with careful modesty he disavows any intention or any fitness to speak upon theology proper, declaring that with the growth of modern knowledge theology has so enlarged its borders that the theologian of to-day must be acquainted at first hand, not only with patristic, dogmatic, and controversial learning, but with the complex historical, antiquarian, and critical problems presented by the Old and New Testaments and the vast literature which has grown up around them, with the comparative history of religions, and also with those scientific and philosophical questions which have a more profound bearing upon theology even than the results of critical and historical scholarship. With so broad and comprehensive a conception of the field of theology Mr. Balfour apprehends that few people are even

ready to traverse the ground which is but the driveway of approach. It is, therefore, to considerations which are preliminary to a study of theology that the present work addresses itself.

If anything, however, this rather increases than diminishes the value of the book; for as Mr. Balfour well understands, as a man of affairs as well as a student, to most people the religious conclusions which they are likely later to accept are determined almost entirely by the general conceptions they have already formed regarding things not usually included in the evidences of Christianity or the subject-matter of religion. One's mode of looking at life in the large, one's consciousness of the ethics of being, affect finally one's religious belief.

We have, therefore, an attempt to gain a perspective view of the bases of life, a method of looking at the great world problems rather than any technical dogmatic inquiry into any particular forms of belief. This explanation will at once make apparent the importance of the attempt, as also the exceeding value of the results, if those results can be accepted. We warn our readers particularly against hasty misconceptions. The very nature of the inquiry demands close and detailed attention. We cannot help regretting the unusual significance given by the author to certain general terms, which, as we see from the numerous reviews already published, have led to most exaggerated misunderstandings. The peculiar use of the terms "Naturalism" and "Reason," for instance, have evidently befuddled the reviewers.

Mr. Balfour explains in the preliminary chapter that by Naturalism he means that system of thought which "floods the spaces from which the tide of religion has receded," indicating his intention to regard Naturalism as opposed to religion, not its source, as, indeed, he further describes it as equivalent to agnosticism. So in the term "Reason" is implied only the logical faculty, and not the power to apprehend transcendental realities. With these and other necessary distinctions in vocabulary, the reader will enjoy a wonderfully exhilarating and quickening experience in every succeeding chapter of this thoughtful work.

Mr. Balfour is conservative, that goes without saying. He wishes to part company with nothing good in the established order of religious thought. His book is not a prophecy of new things, it tends toward support of authority against the fanatic attacks of agnosticism; but nothing could be more absurd than the cry of some reviewers that it is a splendid advocacy of orthodox Christianity. Let such profound philosophical methods be followed as Mr. Balfour proposes, and the narrowing dogmas of evangelical orthodoxy disappear like ghosts before the dawn.

"The Essential Man." By George Croswell Cressey. Boston: George H. Ellis. 1 vol. 75 cts.—A monograph on personal immortality in the light of reason. To the ordinary reader the philosophical works which treat of the belief in immortality are too abstract and too technical to be other than confusing. At the same time every thinking person desires to know to what views a really impartial and careful examination of all the facts of life does reasonably lead. The conclusions sought are really beyond the direct evidence of every-day experience, and need for their investigation special study. It is to place before readers in general the results of such study in a plain and simple manner that this book is written. It is a difficult task, but it is admirably accomplished. It shows remarkable self-restraint. There is nowhere any special pleading for the desired conclusion. The reader soon feels a quiet confidence in the trained judgment of the author, who treats every part of his subject with equal candor and reasonableness. The first chapter outlining the conditions of the inquiry is wonderfully enlightening, and will be found by almost every reader quite a help in itself to the better understanding of the problem of immortal existence. The chapter on the persistence of mind is metaphysical, but not unintelligible. The handling of the question of individual personal belief in immortality is done delicately, but forcibly, in the chapter entitled "Personal Belief." All will agree with the author when he says: "When our thoughts dwell on the higher things of life, and we take a large, broad, generous view of humanity, we seem verily to enter the world invisible. The deathlessness of man seems almost self-evident: we can hardly conceive it otherwise. Only when our minds dwell upon the small and sordid matters of human relation, when we grovel in the dust to obtain the meat that perisheth, do we seem to lose faith in the world unseen."

There is surely great need for this little volume; and we call the attention of ministers to it as a most excellent book to circulate.

"As Others Saw Him." Boston and New York: Houghton, Mifflin & Co.—"It must have been many months after I had heard him discourse in the Galilean synagogue, that I again saw Jesus, the Nazarene. We, in Jerusalem, had our own concerns to think of. The long monopoly of rule by the Sadducees was gradually being broken." This quotation at once fixes the method and purpose of this remarkable and fascinating volume. Published anonymously, it purports to be the work of a Jewish scribe, Meshullam Ben Zadok, who was the youngest member of the Sanhedrim, before whom Jesus of Nazareth was condemned to death. It is written in the narrative style of letters addressed to a Greek physician of Corinth, supposed to have been at one time a pupil of the author. This Greek physician has come in contact with a man called "Saul" of Tarsus, who, in Corinth, is saying that the crucified Nazarene was a god like Apollo, who had come down to earth for a while to live his life among men. So the physician bethinks him of his old teacher, Ben Zadok, and sends to him to know what he can tell him about the facts. The substance of the book before us is Ben Zadok's reply fully written out, giving an admirably dramatic, clear, forcible view of the impression made upon a highly educated Jew by Jesus of Nazareth. We heartily recommend this book, believing that it will add not a little to the clearer realization of the historic Christ.

"The Gospel of Buddha." Told by Paul Carus. Chicago: Open Court Publishing Company.— A popular rendering of the story and teachings of Gautama Siddhârtha. It presents a picture not altogether historical, but with a popular picturesqueness and a practical purpose which render the book easy to read, and profitable. There is copious quotation from the old Buddhist canon, sometimes very freely translated; and, while the excessive repetition and wearisome wordiness of the Dhammapada takes up a good deal of space, it is for the most part put in a conversational form that entertains. Of course, it is as difficult to give a popular account of what is the gospel of Buddha as it would be to do the same thing for the gospel of Christ. Buddhism, like Christianity, is made up of innumerable sects, each with special interpretations and tenets of their own. The present work is therefore in general broad, ethical, sympathetic, and harmonizing. It attempts to show that Buddha's doctrine is not, as so often supposed, purely negative; but the nature of man's being is shown to consist in Karma, or soul, which remains untouched by death, and continues to live. The destruction of death, Buddha declares, actually opens the door of immortality to mankind. Nirvana is an ideal state, in which the Karma cleansed and purified lives as it ought to live. Among the many efforts at interpretation of Buddhism, this little volume may well find a useful place.

"Five Services for Public Worship." With Services for Special Occasions and Selections from the Psalms. Boston: American Unitarian Association.—The special committee appointed to endeavor to prepare some simpler and less expensive book of common prayer than the last publication, entitled "Prayer and Praise," have now issued the result of their deliberations. At the first glance it seems perhaps that little has been effected other than to reduce the size and variety, and therefore the costliness, of the previous volume. But upon reading any one of the five services it will immediately appear that many changes have been made both in arrangement and in phraseology. The principle apparently followed by the committee in making this revision has been to gain more spirit and freedom in the general atmosphere of each service, and this desirable aim has been well accomplished. Of course, the particular prejudice for or against certain well-established phrases is largely a matter of personal instinct, and no book can satisfy every peculiar individual fancy; but the committee have distinctly succeeded in bringing these services in their general spirit and tendency more into harmony with modern liberal religious feeling than in any previous publication. The "Ancient Order of Common Prayer" has been omitted altogether, as have "The Collects for the Christian Year" and the special services for Communion, Baptism, Marriage, and Burial. We wish the Communion Service might have been retained, as in that minister and people unite. Otherwise the omission of the special services, which are really services conducted by the minister alone, reduces the size and expense of the book without taking anything from its usefulness as a common service book.

"The Book of Psalms" is included and is apparently taken without revision from the selections made for the "Book of Prayer and Praise." These are so excellent that really nothing better could have been done. Altogether, this book will be generally very acceptable; and, wherever it is introduced, the beauty of its noble utterances cannot fail to deepen and inspire the highest spiritual life.

"Animal Rights, considered in Relation to Social Progress." By Henry S. Salt. Also an essay on "Vivisection in America." By Albert Leffingwell, M.D. Macmillan

& Co.—This little book of 175 pages is timely and valuable. It was high time for somebody to give us a clear and thoughtful treatment of the rights of animals and the duties which man owes to the forms of sentient life below him. Mr. Salt has given us such a treatment. The eight chapters which form the main part of the book discuss "The Principle of Animal Rights," "The Case of Domestic Animals," "The Case of Wild Animals," "The Slaughter of Animals for Food," "Sport, or Amateur Butchery," "Murderous Millinery," "Experimental Torture, and Lines of Reform."

The *New World* for March, 1895, begins the fourth year of this able review of religion, ethics, and theology. These ten articles are contributed by strong writers in several religious communions, and fifty-five pages of careful book reviews sustain the high reputation of the *New World* in this field: "The Devil," C. C. Everett; "Race-prejudice," Maurice Bloomfield; "Oliver Wendell Holmes," T. T. Munger; "The God of Zoroaster," L. H. Mills; "The Truth of the Christian Religion," Allan Menzies; "The Preaching of Phillips Brooks," Henry G. Spaulding; "Some of Mr. Kidd's Fallacies," James M. Whiton; "The Origins of the Religion and History of Israel," F. Meinhold; "The Poet in an Age of Science," Charles J. Goodwin; "The Song of the Well," Karl Budde. Houghton, Mifflin & Co., publishers. 75 cts. a number; $3.00 a year.

NEWS FROM THE FIELD.

[*News items are solicited from all our ministers and other workers. Send them to the* EDITOR OF THE UNITARIAN, 141 FRANKLIN ST., BOSTON, *before the 18th of the month.*]

Rev. William M. Brundage, Ph.D., having satisfied the Committee on Fellowship of his fitness for the Unitarian ministry, is hereby commended to our ministers and churches.

W. L. CHAFFIN,
Chairman.
D. W. MOREHOUSE,
Secretary.

Rev. J. Michael Jones, having satisfied the Committee on Fellowship of his fitness for the Unitarian ministry, is hereby commended to our ministers and churches.

W. L. CHAFFIN,
Chairman.
D. W. MOREHOUSE,
Secretary.

The Boston May meetings will begin Monday morning, May 27. The annual meeting of the American Unitarian Association will be held on Tuesday, May 28, morning, afternoon, and evening. In the morning the general officers and six new directors will be elected. The programme is not sufficiently completed for publication as we go to press, but an unusually interesting week is promised.

Ann Arbor, Mich.— The church here has just voted a year's leave of absence to its pastor, Rev. J. T. Sunderland, the time to be devoted to study abroad. His purpose is to spend six months or so in Oxford and six months in Germany, acquainting himself with the latest researches in Old and New Testament criticism, Egyptology, Assyriology, and Comparative Religion, making a visit to Egypt and Palestine before returning. Mrs. Sunderland will probably accompany him.

The Ann Arbor work has been going on steadily this year, and quite as successfully as at any time in the past. Probably in no previous year has the whole number of university students reached through pulpit, Bible classes, and the various other activities of the church been so large. A Liberal Guild of about fifty young men and a King's Daughters' organization of fifty young ladies have both done excellent work during the year. There have been three Bible classes,—one for young men, numbering somewhat over fifty, taught by Mr. Sunderland; one for young ladies, numbering forty, taught by Mrs. Jordan, wife of one of the librarians of the university; and a general Bible class for all, taught by Mrs. Sunderland with an attendance ranging from one hundred and twenty-five to three hundred. Mr. Sunderland has given his class of young men a year of careful study of the Bible in the light of the higher criticism. Mrs. Jordan's class has spent the year in studying modern philanthropies and the great devotional literature of the world outside the Bible. Mrs. Sunderland has taken her large class through seven months of study of "The Religious Thought of the Great Thinkers and Writers of the Nineteenth Century," beginning with the philosophers, then following with the scientists, leaders of religious movements in Europe and America, Bible scholars, poets, and general literary men. The Ladies' Union, numbering forty or more of the married ladies of the church, have been studying, as the literary side of their work for the year, "The Best Thought of Modern Authors." Some of the ladies, with the aid of one of the King's Daughters' "Tens," have carried on a sewing school for poor children during the six winter months.

The Unity Club has had a year of unusual success. Meeting every Monday evening from October to May, except during the holiday and spring vacations of the schools, it has seldom had an attendance of less than three hundred; and a number of times

the attendance has reached nearly six hundred, which is the utmost capacity of the church. Among the speakers at these Unity Club meetings have been Rev. M. J. Savage and Mrs. Livermore. Mr. Savage's lecture ("What O'Clock is it in Religion?") produced a powerful impression, and was a leading theme of talk in student circles for weeks. It was replied to by the Methodist minister, which greatly helped matters on. Mrs. Livermore was here over Sunday as well as on Monday evening, and gave the Unitarian cause a great lift. She spoke with wonderful power. The dissemination of our thought through the printed page, which for years has been one of the most important features of the Ann Arbor work, has this year received a great new impetus through the publication of Mr. Sunderland's "College Town Pulpit" monthly sermons. These sermons have attracted much attention, have been widely read, and have been sent by the students in large numbers to all parts of the country. Nearly thirty thousand copies have already been put in circulation.

Bangor, Me.—The Sunday-school has adopted the plan of marching to their seats after the opening exercises, to the singing of a processional, "Onward, Christian Soldiers!" This plan, suggested by the Sunday-school in Waterville, works admirably, and is a great improvement upon the former confused method of getting into their places.

Our Post-office Mission work grows apace, and it is getting to be a serious expense to mail so much reading matter. Were not Maine so vast a territory and so much of it in a semi-civilized condition, the utility of sending out so much literature might be questioned. As it is, the importance of this missionary work can hardly be estimated. The women of the Alliance have bought a nice oak cabinet to hold the reading matter as it is brought in.

A class of gentlemen is forming in the Sunday-school. Will any one suggest a good text-book for such a class? Mr. Dole's "Lessons on the Bible" has been proposed.

An effort is being made to send some books to the Sunday-school library of the church in Rochester, N.H. In their new and beautiful library the writer saw empty shelves. Needing money so much to pay their pressing debts and finish the basement of their church for immediate use, they cannot at present buy library books. If each child in our comfortably equipped Sunday-schools would contribute one well-read book, what pleasure it would give to the Rochester parish!—*Church Exchange.*

Boston, Mass.—An exceedingly important field for the development of Unitarian religious organization is in the thickly populated suburban fringe surrounding the city. There are no more valuable, important, or influential churches than those already established in these districts. One of the new ventures in this direction is Christ Church, Dorchester. It is the old Harrison Square Church removed to a growing neighborhood on the main avenue of travel into the city. A striking corner lot is occupied by a small stone chapel which is destined to be the future Sunday-school room when a large enough society is gathered to build the church proper. Mr. Lord, who had ministered to this society in the old building, and brought about the new movement, having been called away to St. Paul, Minn., the settlement of a new minister became a matter of great importance. The earnest though small congregation already worshipping here have, however, very quickly united upon the man who is to lead them to their destined success; and on the evening of April 3 Rev. Benjamin A. Goodridge was installed as minister. Very great things are hoped for Christ Church and its new pastor. The field is an admirable one.

The All Souls' Church in Roxbury district has granted leave of absence to its faithful minister, Rev. William H. Lyon, who has gone for rest to England, where he will represent the American Unitarian Association at the annual meeting of the British and Foreign Unitarian Association.

Concord, N.H.—Interesting services were held at Easter. The decorations of palms, ferns, and Easter lilies, were arranged with most beautiful effect; and the choir rendered several fine selections. Rev. Frank L. Phalen's eloquent sermon was from the text, "I am the resurrection and the life"; and his words were full of courage and hope. The annual contribution to the American Unitarian Association was made at Easter, the same as last year. The amount contributed was: by the society, about $150; and by the Women's Alliance, $50. The Sunday-school sent an Easter offering of $20 to the Childrens' Mission in Boston. Mr. Phalen was assisted in the morning service on Easter Sunday by Rev. Augustus Woodbury, D.D. Rev. Mr. Woodbury was the pastor of this society from August, 1849, to August, 1853. After a long absence he has now returned to Concord, and, having purchased a residence here, intends to make the city his permanent home.

A union service of all the Protestant churches in the city was held in the Unitarian church on Fast Day at 10.30 A.M. Rev. F. D. Ayer, D.D., (Congregationalist), presided: and the topic of the meeting was "Good Citizenship." Brief addresses on different aspects of the topic were given, as follows. D. R. Bean spoke on "The Home"; E. G. Chamberlain, on "Young

People''; Prof. John F. Kent, on ''The School''; Mrs. A. P. Carpenter, on ''Woman's Work''; and Rev. C. B. Crane, D.D. (Baptist), on ''The Church.''

Coon Rapids, Ia.—Rev. T. P. Byrnes of Humboldt has held a short series of Unitarian meetings here with great success. We quote from the *Enterprise*:—

''Mr. Byrnes spoke of the main principles for which Unitarians stand, taking up the unity of God as opposed to the Trinity; the noble humanity of Jesus, showing that he was a natural man, the child of Joseph and Mary, quoting from the Bible where Jesus emphasized his humanity, and bringing out the thought that by the laws of heredity Jesus was the incarnation of a hundred centuries of man upon this earth. He also emphasized the authority of reason in religion, showing that people had to use it in judging what Bible they will bow to and what church they will put the keeping of their soul into. He also touched on the human origin of the Bible, the necessity of freedom to the highest religious growth and the open fellowship of the Unitarian Church, and then, in a few ringing sentences, summed up the main ideas and purposes for which the liberal Church stands.

''At the close of the services an invitation was given to all who were interested in liberal religion to remain after the dismissal of the audience, to become better acquainted and talk over the desirability of organizing a society. A large number remained; and several, consisting of business men and others, signed the articles of organization, the object being to have Unitarian lectures occasionally for mutual benefit. The officers are: president, S. D. Henry; vice-president, Miss Ida Stockwell; secretary, J. C. Manning; treasurer, J. T. Horine; chorister, V. M. Johnson.

''Rev. Mr. Byrnes was greeted with large audiences each evening, and proved himself a man of fine oratorical powers as well as of splendid ability.''

Davenport, Ia.—The Unitarian society is planning to erect a new church building. According to the subscription paper, it appears that the building is not to be begun until two-thirds of its estimated cost has been paid into the treasury. The society has wisely decided to avoid expensive architectural embellishments; but, in order to obtain sufficient room for the varied activities of the church, and also make the building attractive, $15,000 at least will need to be expended. Of this amount, between $5,000 and $6,000 has already been subscribed; and the committee hopes to report a total of $10,000 in subscriptions before the annual meeting in May. The first portion of the building which the society is at present using was erected in 1871. Additions thereto were made in 1873 and 1889, but even with these additions the building is not large enough for many of the uses to which it is put. The Sunday-school, with an enrolment of three hundred pupils, cannot be conducted to the best advantage in the present cramped quarters. At the time of special entertainments the building falls far short of the demands made upon it. In truth, the society has outgrown its building. From the time of its establishment in 1868 to the present it has made slow but steady advances, until it stands to-day among the most compactly organized and vigorous churches of the city. In financial management it has been especially successful, all bills being promptly paid, and no year being permitted to close without all deficits being promptly made up. Remarkable harmony has also prevailed among its members, enabling them to work together with unusual strength and success.

Detroit, Mich—Early in February Rev. Reed Stuart received a proposal to go to Egypt, Palestine, etc., on a two months' excursion trip from New York, but did not deem it possible to leave. The Unitarian church trustees, learning of the matter, had a special meeting, and decided to say to him: ''Go. We will supply the pulpit.'' This kind and unlooked for step left him free to sail February 6; and the trustees planned for each Sunday by enlisting the services of lay members of the society and others to give discourses, as follows: Mrs. Reed Stuart, ''Whittier and his Poems''; E. G. Holden, ''Religious Growth''; Mr. Boynton, ''Bondage to Books''; Dr. Webster Cook, ''The Law of the Spirit''; E. W. Meddaugh, ''Intuitive Morals''; Prof. Dr. Oge of State University, sermon; G. B. Stebbins, ''Intuitive Morals''; Rev. T. B. Forbush, sermon; Mr. Rowan, ''The Way out of Agnosticism.'' Editors, teachers, lawyers, and writers mostly make up this list of names, each varying the service somewhat, in accord with varying habits and feelings, and treating earnestly topics in which they were especially interested. The audiences were not quite so large as usual, yet the series of discourses interested goodly companies of thoughtful hearers. There was a feeling that such a breaking-up of the traditional line between clergy and laity was well, and did not diminish, but made natural and healthful, the respect and affection in which a minister without priestly pride, yet earnest and sincere, will be held.—*Christian Register.*

Farmington, Me.—After a long period of resignation to silence the church here has aroused itself with tremendous energy and most remarkable enthusiasm. Rev. W. H. Ramsay has been chosen as the minister, and regular services begun.

Hopedale and Mendon, Mass.—The Easter observances at both churches were

inspiring. Much attention was given to the decorations, which were profuse and beautiful; and the music showed that no pains had been spared on the part of the choirs. The concerts in the evening were most excellent. At Hopedale the Concert Committee consisted of Mrs. R. C. Fish, Miss Jessie Knapp, and Miss Belle Ross; and an excellent programme was presented. Over one hundred people have joined the Hopedale parish within a year.

Humboldt, Ia.— Unity Ladies' Circle held a valentine social on February 14. A large variety of valentines, of both the useful and the ornamental, were placed on sale. The net receipts were $45.30.

One new feature of our work this year has been the organizing of a singing school, with our chorister, Mr. D. F. Coyle, as instructor. About seventy children meet two evenings a week, and receive free vocal instruction. This training soon made great improvement in the singing in the Sunday-school. It will insure numbers of good singers in the church in years to come, and great credit is due Mr. Coyle for his generous service in training our children in the love of music and the art of song.

We have just won a local victory that has helped the cause of liberal religion here. One of the four Unitarian teachers of our public schools remarked, in response to one of her pupil's questions, that she hoped that there was no literal and burning hell. This was taken up during the excitement of a revival by the evangelist and two of the orthodox ministers, who visited said teacher's room several days in succession, to see if they could catch her in other heretical remarks. The Congregational minister, the Sunday before our school election, from his pulpit besought his people to vote for directors that would put the infidels out of our public schools. This aroused our people, and put them on the defensive; and, to the honor of our town, the liberal directors were elected by forty-seven majority. The heresy-hunters told so many falsehoods during the contest that it suggested to Mr. Byrne his theme for the following Sunday, which was, "Telling the Truth for the Welfare of Man or Lying for the Glory of God."

Janesville, Wis.—Rev. V. E. Southworth has accepted a unanimous call to become pastor of All Souls' Church.

Kansas.— The van mission objects, means, and needs have been stated in the January number of the *Unitarian*. Now we desire to give some of the rays of light which the van mission pioneer is trying to shed, rejoicing in liberty, and loving to spread its benignant rays among mankind. Past ages have borne fruit of various kinds, bitter and sweet; but it is of the latter I would touch upon. Our day and generation has its halo of different shades, and we have need to be grateful for the beneficence of the blessings we now reap from the struggles and strivings of humanity that has been ever marching onward and upward. Amid the smaller scintillating beams the Light of lights has arisen, whose radiance penetrates and illuminates the temples of God, which temples ye are. Christ, who desired not the glory, and which the world's civilizing architects of science, ingenuity, and philanthropy pales before, lighted both heaven and earth. God, thus brought to closer and clearer view, we find now in the earth around; and it is a blessed gift that inspires the soul's outpouring in the manifold vicissitudes of life: "Nearer, my God, to thee." In the growing oneness which the Master prayed for comes the more significant truth that God is love and dwells in his children. Souls are quickened by his presence, hearts are made glad; and we should not stamp that gentle, loving, and merciful spirit out by acts at variance with his will. Born again by the inpouring of the Spirit of God, our hearts should raise a jubilant song of service day and night. The kingdom of God is at hand, and every heart must prepare a precious seat on which to enthrone him. "Lord, I believe: help thou mine unbelief." Help me to see the radiance of thy face in that of the tender child, in the vitality and buoyancy of youth, and in the maturing stages of manhood and womanhood, and feel the influence of thy enveloping mantle of unfolding spring verdure and blossoming trees and plants, with the promise of the beneficence of fruitful harvests,—a fitting scene for the peace and love of the kingdom of heaven on earth, when, through Christ, we may be raised to that glory, as designed from the beginning, of sons of God, which is our hope and trust. The greater things which Christ committed to us we must remember we are responsible for. There is no cloak for negligence or indifference. The salvation of the world has to be wrought, and will only be attained by each one doing his part faithfully; for the "hour cometh when no man can work." "Establish thou the work of our hands." W. B.

Kenosha, Wis.—There have been no regular services in the Unitarian church here for a number of years. In the fall of 1893 some special services were arranged for by the Woman's Society of the Milwaukee church, and Rev. Henry Secrist preached on four Sunday evenings to a fairly large number of people. Nothing more was openly accomplished until, on February 28 and March 1, a missionary conference was held, arranged by Rev. Henry Secrist for the Wisconsin Unitarian Conference. The meetings were successful, and some interest was awakened. There is a valuable prop-

erty, and the building is in tolerably good condition. There is also in the church a very valuable and carefully selected library. At present the church is rented for a small sum to the Scandinavians, who hold services there. There are a number of devoted Unitarian people there, who would like to have regular services, but who rather doubt the possibility of doing so. It is hoped that in time something will be accomplished; for, where there is a good property and so many Unitarians who are Kenosha's best citizens, it seems impossible that the Unitarian church shall not be opened again.

Lawrence, Mass.—The annual meeting recently held was made a pleasant social occasion, with supper provided by the ladies of the parish. The treasurer reported $5,888.89 raised during the year for current expenses and wiping out an old debt of $2,250. The Sunday-school, Unity Club, and the Women's Alliance were all reported as successful. The Sunday-school and the Alliance have nearly, if not quite, a hundred members.

London, Eng.—All our readers will be interested in the following account of Dr. Herford's church:—

"The Rosslyn Hill congregation, which represents one of the early Presbyterian churches, was established about 1680 in a small building where the school-room now stands. During the ministry of Thomas Sadler, Ph.D., this building was twice enlarged; and the congregation moved in 1862 to the present chapel, which also has been twice enlarged during Dr. Sadler's ministry,—first by the addition of the gallery, and in 1886 by the addition of the chancel and north-west aisle. From the beginning the congregation has consistently adhered to the English Presbyterian principle of non-subscription and free inquiry, recently using the name 'Unitarian,' as indicating its general place in the theological movement of the present day.

"Regular services are held Sunday morning, 11.15 (the seats of members are reserved only till the hour for commencing service); Sunday evening, 7 (all seats free).

"The first Sunday in January and each alternate month the communion is held at the close of the morning service, freely open to all.

"The minister's Bible class is held each Sunday for half an hour, at 12.30, immediately after morning service, specially intended for children from eight to fifteen years of age; but older friends and parents are heartily invited to attend.

"Young People's Study Classes.—Dr. Herford holds readings and conferences on various subjects of religious study, especially intended for young men and women, but open to all who desire to attend. These 'conferences' are arranged in courses of eight to ten upon each subject, so that members may enter for any course without any obligation to attend others.

"A Reading Circle, initiated by the Central Postal Mission, is held each alternate Friday, from 3 to 5 P.M., for the united reading and study of some chosen work bearing upon religious thought or life.

"There are no seat rents, the amount of each subscription being entirely voluntary. All persons desiring to join the congregation can do so by giving their names as subscribers. All thus joining will be put on the congregational list, will receive all reports and announcements, and be entitled to share in the ministrations, activities, and institutions of our church. Those desirous of attending the morning services regularly can have seats allotted to them by the warden, which, however, by a rule of the congregation, are not reserved after the hour for commencing the service. In the evening all seats are free,—with an offertory.

"The full membership, giving the power of voting in the affairs of the chapel, is, by the Trust Deed, attained by those of eighteen years of age or upward, who are, and have been for two years, subscribers of not less than 21*s.* per annum.

"The minister will be glad if any changes of address may be at once notified in writing to him or to the warden.

"The Sewing Society meets alternate Tuesdays, 3 to 5 P.M., open to all the women of the congregation who are willing to attend and help. Subscription, 2*s.* 6*d.*, to cover the cost of material, which is usually made up for one of our London missions. The meetings are held at Mrs. Brooke Herford's, unless otherwise arranged.

"The Congregational Society exists in order to promote social union and interest in affairs affecting the congregational life among the members and friends of the congregation, by means of some half-dozen soirées held during the winter months. On these occasions tea and coffee is served at 7.30, and part of the evening is given either to music or a lecture, or to some literary subject,—occasionally with discussion. The January soirée is also the annual meeting, at which the officers are elected and subscriptions should be paid. Any member of the congregation can join the society by a payment of 2*s.* 6*d.* for a season ticket or 10*s.* for a family ticket.

"The Junior Congregational Society is for the children of the congregation, held in the small school-room the last Saturday afternoon in each month (October to May, inclusive). Tea at four o'clock, after which needlework—usually for some of our various London missions—till 7. The subscription is 2*s.*; for members under fifteen, 1*s.*

"The 'Rosslyn Hill Chapel Women's Union' was formed in June, 1894, in order to bring together not only the ladies who are working in our congregational activities, but also those who are helping or interested in our London missions, and in various other public philanthropic institutions. It was felt that it would be useful for all these various and often isolated workers to have an occasional opportunity of meeting together, so that the work of each might be in the interest of all, and also that our young people and new-comers among us might know what is being done and where their help is most needed.

"All women belonging to the Rosslyn Hill congregation may become members, paying 1*s.* a year, except that, in the case of several members of one household joining, each member after the first pays 6*d.* a year.

"The regular meetings are held every two months in the afternoon, part of the time being given to open council on any questions brought forward, and the remainder devoted to the consideration of some special subject arranged beforehand. At these general meetings all the women of the congregation, even if not members or unable to help in the actual work, are earnestly invited to be present.

"The Decoration Committee undertakes the arrangement of the flowers at the chapel for each Sunday's service, each lady taking charge for one month. The fund for the purchase of flowers is raised by yearly contributions from the ladies of the congregation generally."

Madison, Wis.—Rev. W. D. Simonds is delivering a course of sermons at the Unitarian church treating of religion and life as affected by modern science. The topics are as follows: "The Victories of Science," "Industrial Progress and Religion," "The Church in the Modern World," "Redemption of Man and the State."

Milwaukee, Wis.—A beautiful memorial has lately been placed in the Unitarian church here. It is the gift of Mrs. Caroline Metcalf, and is in memroy of her mother, Mary Tileston, her sister, Mary Hemenway, and her daughter, Mary Metcalf. Mrs. Mary Tileston was one of Dr. Bellows's parishioners in New York, and among her generous gifts was the Tileston Fund of $40,000 to the Harvard Divinity School. Mary Metcalf, the daughter, was possessed of wonderful talent and promise, especially in the direction of art. Mrs. Mary Hemenway, the sister, is known almost everywhere where scholarship and humane work are known; and the church here is fortunate in having a memorial on which her noble name is inscribed. The memorial is in the form of sedilia, and is placed back of the pulpit. There are five seats, with a canopy overhead. It is of quartered oak, and richly carved. It is, without doubt, one of the handsomest pieces of wood-carving of this nature in this country.

Needham, Mass.—The First Congregational Church is in a prosperous condition, the people united in hearty support of their pastor, Rev. P. S. Thacher (formerly of Santa Barbara, Cal.), who was installed a year ago, and who continues to give universal satisfaction, winning the esteem and love of his parishioners. The membership of the church has largely increased, as well as the attendance at its services. The Sunday-school is growing in earnestness and reverence. The Guild of Christian Endeavor numbers seventy members, and has charge of the meetings every other Sunday evening. The Look-up Legion (started in 1886) consists of six "tens" who do charitable and missionary work in His name,—the Busy Bees, Little Helpers, Ten Times One, Whatsoever, King's Daughters, and Lend a Hand,—thus including all ages, from seven to seventy.

The Ladies' Aid Society is a very active one.

A Unity Club was started in January, and the meetings are well attended and very interesting. The study is American literature.

The one hundred and seventy-fifth anniversary of the church was commemorated on Sunday, April 7, by special services. The floral decorations were beautiful. There was extra music, and an eloquent and inspiring sermon by the pastor, from the text, "Oh, worship the Lord in the beauty of holiness." Rev. S. W. Bush (for eighteen years the faithful and beloved pastor of this church) was present, and took part in the exercises.

In the evening, after an anthem and prayer, there was an account of "The Establishment of Public Worship in 1711," given by the chairman of the parish committee; then one of the "Formation of the Church in 1720, and Sketch of the Different Ministries," by the church secretary; "First Covenant, Original Signers, and Extracts from Early Records," by one of the members; "Music in our Church" (interspersed with the singing of ancient tunes), by one of the choir; and "Church Officers, Communion, and Present Covenant," by one of the Pastoral Committee. These were followed by an excellent address by Rev. S. W. Bush. The congregations were large; and, altogether, the day was not only an exceedingly interesting, but also a very impressive one.

Newport, R.I.—The Easter celebration was unusually fine; and, despite the stormy elements, large audiences gathered at both services. The floral decorations were unique, graceful, and beautiful, quite in

keeping with the handsome Memorial Church. At the morning service nine persons were baptized, and ten received the "hand of fellowship." The pastor's confirmation classes have proved to be most successful, and have added materially to the strength of the church. At the evening service, besides the bright, happy carols, well rendered by the Sunday-school, an interesting feature was the orchestra of violins, with organ and piano accompaniment, conducted by the pastor, Rev. George W. Cutter.

Pomona, Cal.—The First Unitarian Church of this place has lately been favored with a course of lectures on "Evolution" by Rev. U. G. B. Pierce, resident pastor. These lectures—given on five successive Sunday evenings, and beautifully illustrated—have been highly interesting and instructive; and the clear and scholarly way in which Mr. Pierce handled the subject has been instrumental in breaking down the strongholds existing in the minds of many against the theory of evolution.

The deepest interest has been evinced, the church being crowded each night with members from all churches, and this notwithstanding the inclemency of the weather on some evenings and the bitter denunciations of orthodox pastors, vainly poured upon erring members of their respective flocks who ventured to stray from the fold in order to listen to the dangerous, and by some called "blasphemous," doctrines set forth in these lectures.

Mr. Pierce has bravely held his own, and pursued the usual calm tenor of his way, in face of the many invectives hurled at him from other pulpits and the constant coldness of some of his clerical (Christian?) brethren. The goodly sprinkling of orthodox church members, which swelled the size of his audiences to overflowing, may well be an encouragement to him in his noble and manly defence of the truth against all odds. The closing lecture of the series, entitled "The Coming Man," afforded a beautiful and inspiriting illustration of what man is intended to attain to by a right use of the talents intrusted to him, and by a true following of God's and nature's laws.

The intensely practical spirit of all Mr. Pierce's sermons, and his heart-to-heart manner of delivering them, have done much toward convincing those who had long been dissatisfied with the orthodox teachings of their early years that here, at last, was a church which taught men how to *live* rather than to *die*, and, by the practical carrying out of the teachings of Jesus Christ, to advance ever onward and upward, until they reach the full measure of the stature of the sons of God.

Portland, Me.—An interesting and valuable relic has lately been placed in the church. An old wrought-iron frame for holding the christening-bowl that was in use in Dr. Deane's time (1764–1814), and that was removed when the present church was built (1826), has come to light after careful preservation. It is very beautiful, with gilded points, and serves as a pleasant memory of one hundred years ago.—*Church Exchange.*

Salem, Mass.—Rev. W. H. Ramsay, who has spent several months with Salem friends, has gone to Farmington, Me., to take charge of the newly awakened church. Rev. E. D. Towle, who has spent two Sundays at Farmington, reports a genuine revival of religion in progress.

—On the Sunday of the recent Methodist Conference in Salem Rev. Dr. Thomas of Lynn preached at the East Church, and Rev. Dr. Whittaker of Lynn preached at the Barton Square Church. Both audiences were much pleased with what they heard.

—The North Church Alliance has had an interesting course of lectures.

—The Sunday-schools of the four Unitarian churches had a union service at the Barton Square Church on Easter Sunday.

Unitarian Grove Meeting—The next session of the association is to be held, as usual, at the Weirs, beginning July 28 and closing August 4. A committee, consisting of Rev. Mr. Phalen, Rev. Mr. Staples, J. C. A. Hill, C. A. Danforth, Miss M. A. Downing, and Rev. S. C. Beane, was appointed to arrange for the meetings. It was the sense of the meeting that a layman's day be arranged some day during the week, and Friday was the day suggested.

Washta, Ia.—Our Sunday-school here still flourishes. We carried out a nice programme on Easter Sunday. We now have to leave our old quarters, the Masonic Hall, but have made arrangements to procure a hall for our meetings, out of which we cannot be turned. The Unitarians here would all like to have a church, so as to be respectable, like other denominations; but our society is composed almost entirely of farmers, who just now, in the West, are not overburdened with cash. And we think it more important to go slowly, so that, when we do make a step forward, we might not have to retreat. We expect in the near future to have a regular minister, jointly with Cherokee.

Whatever touches and ennobles us in the lives and in the voices of the past is a divine birth from human doubt and pain.

He who would not rather be damned than escape through the sufferings of innocence and sanctity is so far from the qualifications of a saint that he has not even the magnanimity of Milton's fiends.—*James Martineau.*

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